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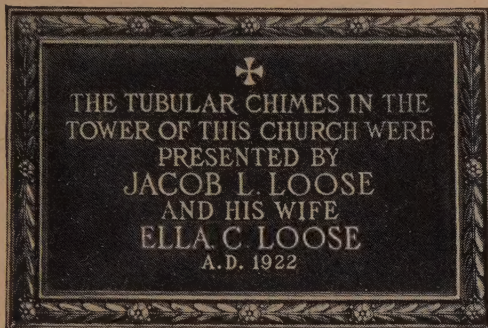
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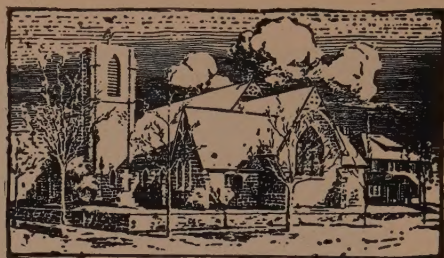
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The Spirit of Missions

G. WARFIELD HOBBS
Editor

KATHLEEN HORE
Assistant Editor

Vol. XC

APRIL, 1925

No. 4

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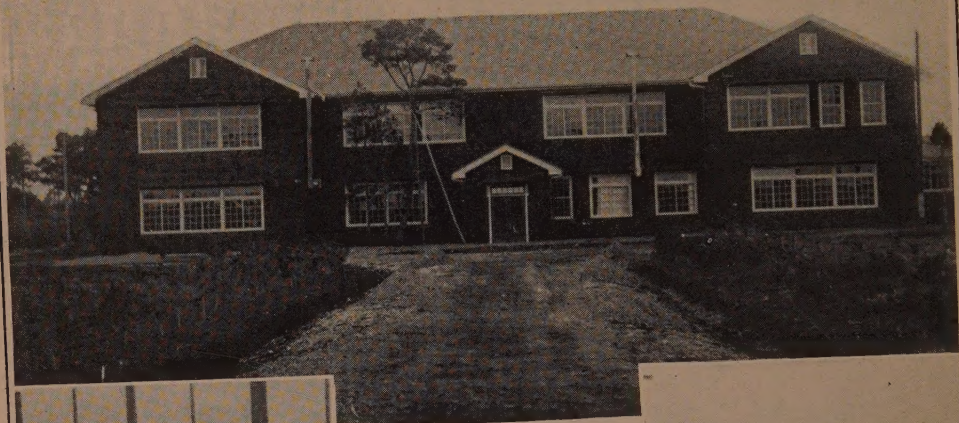
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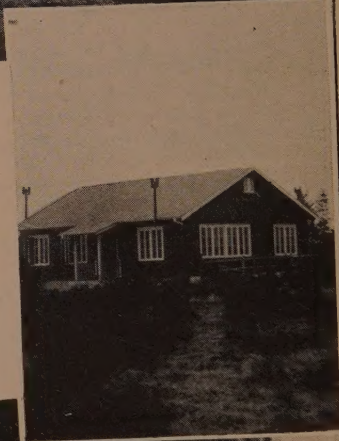
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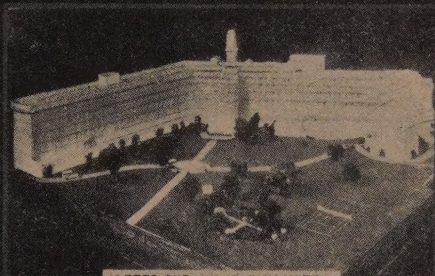


VIEWS OF THE NEW HOME OF ST. MARGARET'S SCHOOL, TOKYO
At the top is shown the dormitory. At the right is the dwelling for six American teachers; at the left a room in the dormitory. Below we can see a view from the dormitory windows.

LAYMEN'S CAMPAIGN FOR \$50,000. IN THE DIOCESE OF NEW JERSEY St. Luke's International Hospital at Tokyo-Japan.



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Progress of Japan Reconstruction

Summary of What Is Being Done in Tokyo and the
Efforts Made to Complete the Fund by
Dioceses in This Country

By John W. Wood, D.C.L.

Executive Secretary of the Department of Missions

JAPAN Reconstruction! How much the phrase stands for of present need, present accomplishment and that still to be wrought.

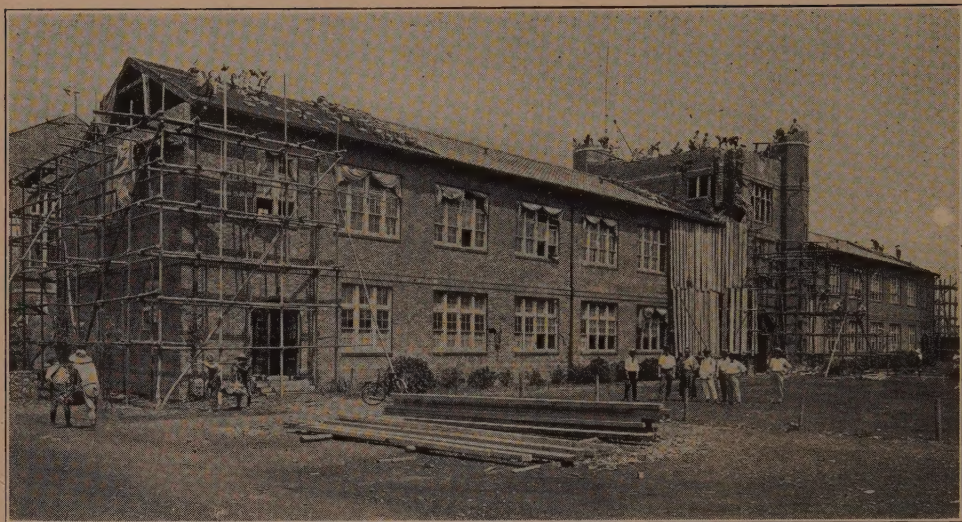
Our first united effort on behalf of the reconstruction program resulted in gifts and pledges totaling in the neighborhood of \$650,000.

In October, 1924, the diocese of Pennsylvania gave a fine demonstration of its spirit of careful planning by conducting a diocesan-wide campaign that

resulted in gifts and pledges totaling about \$250,000.

One friend in New York has promised \$40,000 for the classroom building of St. Paul's Middle School, on condition that the other \$110,000 needed for this purpose is provided. The same person gave \$5,000 toward the fund for St. Luke's Hospital.

Another friend in the Middle West has sent \$200 for the altar and chancel furniture of the chapel it is hoped



ACADEMIC BUILDING OF ST. PAUL'S COLLEGE, TOKYO, JAPAN

This photograph was taken last August by Mr. William Wilson, the American architect who is supervising the reconstruction of the buildings in Tokyo damaged by the great earthquake in September, 1923

to build some day for the new St. Margaret's School.

The Woman's Auxiliary of the diocese of New York has already secured about \$15,000 toward the new Trinity Church, Tokyo, to cost \$50,000 and to be a memorial of Miss Elisabeth Ray Delafield, some time president of the New York branch.

Other gifts of varying amounts are coming in occasionally from congregations and individuals in addition to pledges already made.

So it is safe to say that the first \$1,000,000 is in sight. That is a promising start. It leaves only \$1,500,000 still to be secured. By June 1 or earlier that amount will be considerably reduced.

At a meeting in October, 1924, one hundred and three members of the House of Bishops sent a message to Bishop McKim expressing their intention to use all possible efforts to complete the reconstruction plans. As a result diocesan campaigns along the lines proved so effective by Pennsylvania are now under way in Maryland, Washington and New Jersey. It is expected that these three dioceses will

add fully \$300,000 to the Reconstruction Fund.

The Bishop of New York has given assurance in public meeting and in private conference that in the near future the diocese of New York will make still another effort to supplement what it has already given to re-equip the Church's work in Japan.

So much for our work at the home end. What has been done in Japan?

The Japanese Government has most generously loaned \$35,000 to assist in equipping our schools and has given \$75,000 to St. Luke's Hospital.

Members of the Tokyo parishes have done their best, in spite of personal losses in homes and in business, to give for the rebuilding of their churches. Help has come, too, from other dioceses in Japan. Indeed, the whole Church in the Orient has shared in the effort. For not only the missionaries in China and the Philippines, but native congregations as well have sent their offerings direct to Bishop McKim.

The English-speaking congregation that will use the new Trinity Church, Tokyo, with a Japanese congregation, has already given more than \$5,000 and is still working for the fund.

Of the actual reconstruction work a good deal has been done.

All the damaged buildings of St. Paul's University, except the chapel, have been repaired and are now in use.

Three important land purchases have been made:

1. A new site of about eleven acres for St. Margaret's School, fifteen miles west of the old site in Tsukiji. This will provide space not only for the new St. Margaret's buildings, but also for a primary school for both boys and girls, thus filling the serious gap between our kindergartens and our high schools. It is expected that part of the land purchased (it had to be bought in one piece) will later be sold so that the cost of a most advantageous site will eventually be about \$50,000. New buildings costing \$75,000 have been erected. They are far from supplying all the space St. Margaret's needs, but they are so great an improvement upon the temporary quarters the school has used for over a year that every one is delighted and happy.

2. A new site has been purchased for St. Paul's Middle School, near the University. This will make possible a closer coördination in the work of the two institutions that ought to prove advantageous and economical for both.

3. Just opposite the Aoyama Palace,

one of the official residences of the Imperial Family, and at the junction of two important thoroughfares, a wonderful site has been purchased for the new Trinity Church. No more satisfactory location could have been secured in the whole of Tokyo. A residence for Tagawa San, rector of the Japanese congregation, is now being built. The next building, it is hoped, will be the memorial church. Then will come a residence for the Rev. N. S. Binsted, rector of the American congregation, chaplain of St. Luke's Hospital and treasurer of the mission. Still later will come a simple parish house. Then the new plant will be complete.

The only permanent church at present under construction in Tokyo is the Church of the Love of God. It is in one of the most needy sections of the city where the Rev. P. K. Goto has bravely worked for many years.

When money has been secured for Trinity Church and for the classroom building of St. Paul's Middle School, the Japan Reconstruction Committee hopes to make vigorous efforts to insure the building of proper houses for the American nurses and doctors at St. Luke's Hospital. For two winters they have lived in tents. It is not reasonable to ask them to endure a third.

Church and Stage Allies in Japan as Elsewhere

While St. Luke's Hospital Burns, Kabuki Theatre Is

Planning a Benefit

By R. B. Teusler, M.D.

THE photograph on the next page was taken during the fire which recently consumed about two-thirds of our temporary St. Luke's Hospital barracks. The large building at the end of the street, showing clearly against the skyline, is the Kabuki Theatre, where the benefit for St. Luke's Hospital given by the Actors' Guild of Tokyo was held on February 27. This is the largest

theatre in Tokyo and, being of concrete and steel, was not injured during the fire and earthquake of September 1, 1923. At that time this building was not completed and, although in process of construction, it was very little damaged. This is of especial interest as it illustrates the stability of steel and concrete structures even in such a catastrophe as the Tokyo earthquake.



ST. LUKE'S TEMPORARY HOSPITAL, TOKYO, IN FLAMES

This picture was taken during the burning of the hospital. The large building at the right of the column of smoke is the Kabuki Theatre, where a benefit was immediately given to help rebuild St. Luke's

For many years St. Luke's has had among its patients some of the most prominent actors in Japan, and this is the second time the Actors' Guild of Tokyo has helped us in an emergency. Several years ago, when we were badly in need of funds to carry forward our charity dispensary work, they gave a special performance for our benefit and approximately 5,000 yen was realized and presented to the hospital.

Plays in the Kabuki Theatre begin at eleven in the morning and continue until about ten-thirty at night. The audience either take their lunch with them or attend neighboring restaurants, which are huddled around the big building. If you look closely, you can see the roofs of these restaurants close up to the theatre. When the Japanese go to the theatre they take the day off and make it a real holiday.

Most of the plays given in this theatre are classical, and between the tragic scenes the old Japan light comedies relieve the strain upon the feelings of the audience. There are very few Japanese actresses in Japan, and this is especially true of the classical dramas where the feminine parts are taken, almost exclusively, by highly finished actors who are really marvelous in their presentation of the feminine parts.

It is also interesting, in looking at this picture, to remember that all of the buildings shown have been erected since the great earthquake, as this whole district was completely wiped out; even the electric car tracks were a twisted mass of ruins with deep ruts intersecting them when I returned to Japan early in October, 1923. The buildings, however, are all of very flimsy construction and with tin roofs.

TWENTY-FIVE YEARS AGO

The Rev. Charles H. Evans reports the consecration of Bishop Partridge in the city of Tokyo on the Feast of the Purification. He was the first bishop ever consecrated in Japan while but one other, Bishop Boone of Shanghai, had ever been consecrated in the foreign mission fields of the American Church.

From the Spirit of Missions, April, 1900

"Tokyo's Great Mother—St. Luke's Hospital"

Tokyo Newspaper Commends St. Luke's and Appeals to the Chivalry of Japan to Come to Its Aid

[From an editorial in "The Japan Times," February 6, 1925]

ST. LUKE'S HOSPITAL is the cutting edge of all races and religions in this cosmopolitan capital of the Far East. It is a symbol of true chivalry, is unstained by any sinister motives whatever, is the servant of all, is representative of the divinity innate in every person.

St. Luke's has had many vicissitudes. When the dark shadows of earthquake and fire fell over Tokyo, St. Luke's was obliterated. But St. Luke's was almost immediately on the job again; her officials organized themselves into a voluntary aid squad, and, even though St. Luke's materially was leveled with the ash-strewn dust, yet spiritually St. Luke's was perhaps never greater.

The flowers of Yedo bloomed again this year, and St. Luke's was chosen a victim. The temporary structure laboriously erected after the earth heaved in agonized pain two years ago, blazed, and another dark hour cast its shadow over the capital. Hardly had the ashes cooled than St. Luke's was on the job again. It was the *Edokko* spirit—the

spirit that has achieved brilliant triumphs over appalling difficulties.

Tomorrow, there will be an auction of the tables for the banquet to be given on St. Valentine's Day in the Imperial Hotel. The funds are for Tokyo's Great Mother—St. Luke's Hospital. Not very much is expected, but the more that St. Luke's gets, the greater will be its ability to be your and my friend in need. A temporary structure is the objective. A permanent structure will come in due course, and, even as this is being written, a campaign is on in the United States to see that the permanent St. Luke's will be a proud landmark of the New Tokyo.

Tomorrow, the chivalry of all will be subjected to an acid test—the "give till it hurts" spirit of America, the bulldog determination of Britain to see a deserving object successful, the *otokodate* spirit of Samurai Japan.

Let's all do our bit. Let's contribute our mite. Let's bring St. Luke's back. Let's give till it hurts!

SEVENTY-FIVE YEARS AGO

(Editorial)—We cannot help repeating the remark that the need of additional missionaries at Shanghai is most pressing. Painful dispensations have left Bishop Boone with but one presbyter, the Rev. Mr. Syle, and by the return of Miss Morse, the care of the school of forty pupils falls entirely upon Miss Jones. As assistant in the latter department, Miss Tenney sailed on the 16th of March to join the station. Her arrival will afford some relief, but far from enough.

[This sounds familiar:]

The Treasurer's receipts during the present year have fallen much short of what the committee had reason to look for; and as they have no means whatever beyond the contributions of the Church, it must be perfectly apparent to every man, that all the annoyances and embarrassments growing out of delay in remittances, must again fall upon the missionaries.

Unless the offerings of those interested in the foreign missions of the Church shall during the next two months come in far more abundantly than they have lately, such suffering, without any fault of the committee, must inevitably follow.

The Spirit of Missions, April, 1850

(Total contributions from June 15, 1849, to April, 1850, \$21,790.24.—Ed.)



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National Center for Devotion and Conference Fills a Real Need

**The Schedule Is Filling Up Fast—Reservations Should Be Made
 as Soon as Possible**

THE National Center for Devotion and Conference at Taylor Hall, Racine, Wisconsin, will reopen for 1925 with a meeting of the Advisory Committee on the morning of April 14. On the evening of the same day a Conference of the Executive Board of the Woman's Auxiliary will begin and continue until the afternoon of April 17. The leaders for the conference will be members of the Executive Board of the Woman's Auxiliary and officers of the Dioceses of Chicago and Milwaukee. During the last week of April there will be a provincial conference for leaders in the Young People's Movement.

Any group of Church people or heads of Church organizations desiring the use of the hall between May 1 and January, 1926, should make reservations as soon as possible. Some engagements have already been made for

May and the time from June 15 until September 5, also the month of November, is reserved.

The schedule so far for 1925 includes retreats for social service leaders, laywomen and priests, provincial and diocesan conferences for leaders of young people, the ten days' provincial conference for the training of Church workers, the Synod meeting of the Fifth Province, a six weeks' training school for parochial directors and leaders, and a three weeks' school for women at which the following subjects will be offered: *The Bible, Church History, Prayer, Ethics, Doctrine*. Further announcements will be made after the meeting of the Advisory Committee on April 14. It will easily be seen that early reservations are advisable.

Detailed information can be secured from Mrs. George Biller, Taylor Hall, Racine, Wisconsin.

Good Friday Offering Needed in Jerusalem

In Addition to Aiding the Jerusalem and the East Mission It Will
Maintain an American Chaplain in the Holy City

By the Rev. Charles Thorley Bridgman

American Educational Chaplain in Jerusalem

The earnest requests of Armenian leaders for the last ten years that we assist them in their educational work has finally borne fruit in the appointment of the Rev. Charles T. Bridgeman, M.A., as American Chaplain in Jerusalem, on the staff of St. George's English Cathedral, with special commission to act as liaison officer with the Eastern Churches for the American Church and to engage in teaching at the only Armenian theological school that has survived the war, that of the Armenian Patriarchate of Jerusalem.

This appointment and other work in connection with the Jerusalem and the East Mission is made possible by the Good Friday Offerings in all our parishes. Checks should be made out to Lewis B. Franklin, treasurer, and sent to 281 Fourth Avenue, New York City.

AT last! a little late to be sure, but just in the nick of time, the American Church has roused herself to a neglected duty!

The southwest corner of Jerusalem, within the gray walls that enclose the Old City, is known as the Armenian Quarter of the city. It occupies the hill identified in tradition since the Crusades as Mount Zion. In this part of the ancient city was the house of John Mark, where the Last Supper was eaten, the house of John the Beloved Disciple, where St. Mary lived after the Crucifixion and Ascension and the traditional sites of the house of Caiphas and the place where St. James the Great, the first Apostolic martyr, was beheaded. As the city, after

being destroyed in the year 70 A. D., was rebuilt slightly northward of its former location some of these places are now without the city wall, and others, for instance, the Calvary and the

Tomb, are now within the walls. The burial place of St. James the Great is a well-authenticated shrine, the proud possession of the Armenians who have built about it their extensive convent.

The Armenian Convent, or more properly monastery, is a great mass of gray stone buildings, some built centuries ago, others in the last sixty years, grouped irregularly together with every sign of progressive additions by different hands. Along a large section the crenellated wall of the city serves as the convent wall. Like all Eastern houses the monastery is so built that high walls on the streets preserve and often effectually conceal the quiet and beauty



ALTAR OF ARMENIAN CATHEDRAL
IN JERUSALEM

*Built in the Ninth Century over the shrine
where the head of St. James, the first
Apostolic martyr, was buried*

within. The buildings are arranged as hollow squares, usually two stories high and provided with many small rooms or cells for monks and pilgrims. The size of the convent is illustrated by the fact that it now houses

about a thousand quondam refugees who are being given quarters until they have saved enough to secure lodgings in the town, one hundred and fifty orphans, twenty-five boys and men of the seminary, and about forty clergy, ranging from His Beatitude the Patriarch to the deacons. It is in fact a small town.

And like a proper town we find here not only a church, three schools, shops, doctors and lawyers, but even law courts, for under the Turkish law, which still operates with modifications here, the Patriarch is regarded as the civil head of his people in a certain measure and before his ecclesiastical court come all matters affecting the personal status, marriage and inheritance of his people.

The three schools here maintained are, first of all, a school for the children of the old Armenian residents in Jerusalem and the children of the newly-come refugees; second, one for the orphan boys, cared for jointly by the Near East Relief and the Armenian Benevolent Union with funds from their own people; third, and of special interest to us, the seminary where rests the hope of the Armenian Church for the future.

In a sense there has always been some sort of a seminary at St. James for the training of the clergy, but a school of a definite and superior kind came into existence some sixty years ago and continued until the war put a stop to it by drafting all the men for the Turkish army. When the English entered Jerusalem in 1917 and peace was restored the first act was to revive the seminary. But crippled finances and other handicaps have kept it from developing as rapidly as peace times would suggest.

Twenty-five boys and men now make up the school, which is divided into a preparatory department and seminary proper. The preparatory department provides for five years' work after the boys have reached a standard of about our eighth grade; and the seminary

adds three years' theological training to that. In time the standards will be raised as the initial handicaps are removed. For it must be remembered that most of the boys—in fact all of them—are those whose childhood and youth were spent in hopeless trekking from place to place, goaded by the Turks, or stagnating in forlorn refugee camps in Mesopotamia or Syria or Constantinople. Many of them are parentless, some having witnessed the death of their people in most tragic circumstances. Under such conditions it is surprising to see how far the boys are now able to go in catching up these wasted years when schooling was impossible.

When at the beginning of October the writer first faced the twenty-one boys of the lower school, he was surprised and delighted to find that they could greet him in English and were already prepared to go on to further conquest of the language. This is the result of the excellent instruction in English being given by one of the Armenian priests whose own education was in Calcutta. The intelligence, eagerness and studiousness of these young boys, averaging sixteen years, has been a constant pleasure. They are being put through a course corresponding to our High School work, having instruction in Algebra, Geometry, Physics, Geography, History, Armenian and general Armenian literature, French, Arabic, English and Church Music. This heavy schedule necessitates thirty hours of class work a week. The more advanced of the two classes into which this part of the school is divided has three years of such a curriculum before it is ready for the seminary work proper. Meantime the boys are maturing, their vocation to the priesthood is being tested, and whatever their calling they are being given a good preparation for life. The teachers include several unusually able men, such as the priest mentioned above who has an excellent English education, a layman who taught for

GOOD FRIDAY OFFERING NEEDED IN JERUSALEM



ALTAR OF ST. JOHN'S CHAPEL IN ST. GEORGE'S CATHEDRAL, JERUSALEM

During the late war the Turks heard that a cannon was buried under this altar. They began to dig for it but withdrew when they found that it was the burial place of good Canon Hitchins of the Anglican Church.

thirty years in an Armenian seminary in Asia Minor and at an American mission school, and a Bishop.

The curriculum of the seminary is of special interest. The four men of the first seminary class, soon to be six, spend twenty hours per week in the classroom. The courses of study are Introduction to the Scriptures, Armenian Church History, Classical Armenian Language, Armenian Literature, History of Religion, Philosophy, Pastoral Theology, English Literature (the two latter taught in English) and a couple of hours each of Arabic and French and an hour of Church music. The teachers are His Beatitude the Patriarch, an eminent scholar, Bishop Papken, former Archbishop of Angora, well known in America and, like the Patriarch, a student under the late Patriarch Ourmanian, the writer, and

several others for Arabic, French and music.

The men have already received a good grounding in English so that my courses in that language proceed without pausing for preliminary study, though careful attention must be paid to the need of an expanding vocabulary.

The seminary has the beginnings of an excellent library in English and French to supplement its already fine Armenian library. Textbooks of the best type for the courses given in English have been provided by the Church Periodical Club, which has enthusiastically and capably come forward. The club has also given about 200 standard theological books to the library. They provide "the windows towards the West", which His Beatitude so greatly desires for these future leaders of the Church.

The next year will probably see an increased enrollment in all departments of the school now that more settled conditions obtain in the various scattered Armenian colonies.

"Coöperation with our sister Eastern Churches," which was the keynote of the recommendations of Horatio Southgate, "Bishop of the Protestant Episcopal Church of the United States in the Dominions and Dependencies of the Sultan of Turkey," seventy-five years ago, has become a reality in this practical way. The effects of the plan

are already to be seen in the encouragement it gives the much harassed Armenians to build again among the ashes of their repeated losses; but a patient waiting upon the future alone will see the ultimate good. In America itself we shall see the benefit of this work, for it will mean the supply of a better educated, more up-to-date group of clergy who can be called upon to supply leadership in the many Armenian communities now struggling to adjust themselves to the new conditions they meet in American life.

FROM THE FILES OF THE SPIRIT OF MISSIONS

NINETY YEARS AGO

Mobile—The Rev. James D. Carder, Secretary of the Committee for Domestic Missions—My last letter to the Committee was from Augusta, Ga., under date of the 2nd instant. On that day I left Augusta in the stage for Montgomery, Ala. The distance is three hundred miles over the worst roads I have ever seen, that part of it, especially, which runs through the Creek nation.

Several individuals there contributed their free-will offerings to the missionary cause, amounting in all to thirty-nine dollars.

I remained in Montgomery until Wednesday the 9th instant and then took the Steamer "Benjamin Franklin" to this city. Two days after I arrived here, the same boat blew up in Mobile Bay, and between thirty and forty persons were killed or wounded.

On Sunday last I officiated in the temporary building erected for the immediate accommodation of Christ Church congregation. This building cost \$4,100 and yesterday a part of the pews (48 in all) were rented for the remainder of the present year for \$5,200.

I forwarded by this mail \$655 being the amount of contributions in Savannah, Ga., and Columbia, S. C.

New Orleans—I have preached here two Sundays and all day on Good Friday. On Easter Sunday I assisted the Rev. Mr. Wheat who has engaged to supply the pulpit for a few weeks in administering the Holy Communion to about a hundred persons.

The congregations have been uniformly large and attentive. I have had the satisfaction of receiving nine hundred dollars for domestic and two hundred dollars for foreign missions, besides a pledge of two hundred dollars per annum from one individual toward the support of a missionary in this city, provided the committee think proper, at some future day, to make it a missionary station.

The Spirit of Missions, April, 1836

[Until the adoption of Bishop Brewer's apportionment plan twenty-five years ago, missionary secretaries continued to go about the Church, gathering free-will offerings for missions.—Ed.]

FIFTY YEARS AGO

Osaka, Japan—The Rev. A. R. Morris—On December 9th, we had a beautiful bright day to witness the transit of Venus. Our school boys were out with pieces of glass smoked on both sides an hour before the time of contact. I succeeded in collecting a crowd in front of our street chapel to look at the transit, but when I suggested to them to come in and hear the preaching they smiled and went their way. Others, however, soon came, so that I managed to get a congregation without the aid of smoked glasses. On December 13th we had a slight shock of earthquake, not sufficient, however, to do any damage.

The Spirit of Missions, April, 1875



UNPACKING A BOX OF SUPPLIES SENT BY THE WOMEN'S AUXILIARY

The doctors, nurses, patients and coolies of St. Andrew's Hospital took as much interest in opening these boxes as though they were full of personal gifts

Wusih, a Walled City of Refuge

Five Hundred Volunteers Successfully Defend the Besieged From a Horde of Looting Chinese Soldiers

This is not a story of the Middle Ages, as you might suppose, but a letter from Mrs. Claude M. Lee, wife of the doctor in charge of St. Andrew's Hospital, Wusih, China, written on January 24th of this year 1925. It was addressed to a personal friend, but Mrs. Lee has graciously allowed us to publish it.

THE city gates were closed a week ago tomorrow, and we are in the unique position of being besieged by the soliders of "our" own side. That is, bands of soldiers have been looting the country side to an appalling extent, and have made violent efforts to get into the city. The latter is defended by five hundred volunteers, who patrol the walls day and night, and have not only succeeded in keeping out the soldiers, but even in defending villages lying just under the walls.

In addition to the armed volunteers, the city is protected by live wire nets across all the gates, and stones piled in the canals outside the water gates.

The soldiers are absolutely merciless, being, like their chief, Marshal Chi, nothing but successful robbers. They go out in bands, knock at the doors of shops or well-to-do dwellings and when refused admittance they simply set fire to the doors and when they go in take literally everything. When they meet country people on the road they strip them of all but one garment and this is winter weather! It is horrible. Our poor servants are almost distracted. All their families live in the country, near Wusih, and there is every reason to believe they have had everything in the world stolen. I think it is amazing the servants can go quietly on with

their work. Of course it is impossible for them to get out to their people.

General Lu's men are nearing the city and I think the Chinese are glad, for they can't be any worse than Chi's and are reported to be well disciplined and forbidden to loot. Even if they do enter and loot the city, it is no more than Chi's men are bound to do in the next few days. The wonder of it is that they haven't got in yet. It is a great credit to the volunteers that they haven't, and then, of course, they have made no concerted effort yet, the attempts being made so far only by wandering bands. But the whole lot will come in three days, they say, unless \$300,000 is paid them to keep out.

I wish you could see our house! We have all moved into two rooms, and of course have also kept a bathroom. The reason we have so drawn into our shell is in order to give up the rest of the house to Chinese refugees. The hospital compound has between 700 and 800 and the church compound about the same. They applied in so much larger numbers than could be accommodated that Dr. Lee weeded out many of our personal friends from the crowd and sent them to our house, where we have assigned a room to a family, except one family which has two rooms.

You should see the most prominent people in the city, accustomed to every luxury, huddled a family in a room, sleeping on sofas, camp cots, and even the floor, and enthusiastically glad and thankful to be here under any circumstances. Fortunately they have their food sent in, so I don't have to attend to that, and it is fortunate, for we have between forty and fifty "guests". They are as nice and kind and considerate as can be and very quiet. You should all be reassured by the fact that the people do flock to us so, for it is their confidence that foreigners will be safe that makes them come. Food is getting very high as the city supply will soon be exhausted and more has to be drawn up over the city wall every day. That is the way the mail comes and goes.

Fortunately we had laid in a pretty

good supply of food just before the trouble commenced, and we still have a lot. It is going to be hard to get chickens and eggs for several years after this is over, as the country people killed or sold all they could to keep the soldiers from getting them and the soldiers did get all that were left. We still have eleven ourselves.

One very exciting episode has been the rescue of the Methodist and Baptist missionaries from outside the city. They wanted to stay by their work and as far as deliberate harm to them was concerned they probably could have done so, but after the gates were closed trenches were dug on each side of their compounds and it was reported that the battle would begin that afternoon as Lu's men were almost here. They, the Methodists and Baptists, would have been exactly in the firing line. The foreigners inside the city spent all morning getting permission to bring them all in. They telephoned Dr. Lee and he went out on the motor boat, and found the Methodists with some difficulty. They were hiding behind a grave mound where they had gone to escape the bullets of the looters, which were whistling all around them. Their party consisted of a father, mother and two small girls under six years old.

Dr. Lee had to get special permission to go out of the city, but then it was not so difficult or rather impossible to get as it is now. He passed a lot of soldiers loaded with loot and some said: "When we get into the city we are going to loot everything, but you needn't be afraid, for we guarantee that nothing connected with the hospital will be touched." An aftermath, I suppose, of the wounded soldiers we treated there in September. But it was gratifying, was it not?

Well, the Methodists got safely in, and still the Baptists wouldn't come, until at last the day they were about to begin the battle, and then they were frantic to come—three families with two small children each, and eleven servants among them. It took hours to get permission to haul them over the

wall, and then it was accomplished with incredible difficulty. The oldest member of the party was a very fat lady about sixty years old, and the youngest a baby less than a month. They had to climb to the roof of a house, then up ladders and lastly up poles with spikes for foot hold. I truly don't see how ever they did it. The volunteers stood on the wall pointing rifles at the soldiers who were trying to get up at the same time, and the ascent was made so near a wire-protected city gate that a fall from the ladder would probably have meant landing on a live wire. Wasn't that a thrilling adventure?

The battle hasn't come off yet and no one knows when it will. Dr. Lee and I were both sick in bed when the trouble started, he getting over the "flu" and I over a small trouble which has quite cleared up and we are both fine now.

The very hard thing for us is not being able to hear from the children at school. Evidently they don't realize that their letters can get here, or else the letters are lost, but we haven't heard for over two weeks. Well, "In Jesus' keeping we are safe and they," and He does keep us in peace so that I wouldn't have believed it possible not to hear for so long and still not be worried.

We are awfully cozy in our two rooms and it saves lots of coal. The rooms look so pretty and peaceful with flowers blooming, kittens asleep before the fire and the little ones playing happily, that we almost find it hard to realize the incredible horrors going on within a few miles of us.

A touching thing happened a week ago. Just after the gates were shut a little girl of the coolie class somehow got her foot so terribly injured that amputation was necessary. Her parents put her and a small brother to keep her company into a big basket and had them drawn up over the wall, calling up to the people on top to get her to the hospital. So here they both are. It all does show the confidence of high

and low in the hospital, doesn't it? And do you wonder that money doesn't tempt us in the least to leave a work like this?

I forgot to tell you that the chapel shelters nearly a hundred women and children. I wish you could look into it at night and see them all lying on the pews and the floors, snugly tucked up in cotton quilts. I don't believe it ever was or ever will be used any more truly to the glory of God.

[Later.]

The battle began yesterday noon and ended at noon today, in the complete defeat of Chi's men, who have fled. We spent a noisy night with cannon booming and machine guns crackling away, and this morning a lot of bullets flew over the house. It is surprising how little excited any one was. We had lessons as usual and everything went quietly on.

Chi's men have behaved so dreadfully that the Chinese and foreigners are glad to welcome Lu, whose soldiers are said to be well disciplined. It is said that the city gates will open tomorrow and I hope it won't be long before the railway service is resumed. A few wounded have been drawn up over the city wall and Dr. Lee is at the hospital with them now.

[A later letter from Dr. Lee, received just as we go to press, takes up the story where Mrs. Lee ends. The wounded were brought into St. Andrew's Hospital in such numbers that soon its quiet wards were the scene of unprecedented confusion. Dr. Lee says: "The first night we operated until one o'clock. For a week the staff struggled with dressings and to obtain surgical cleanliness, in the mornings. The afternoons were spent operating, sometimes six hours on a stretch. I have seen war surgery in other lands and so has Miss Selzer, but never had either of us seen a higher percentage of appalling cases. Neither had we ever seen more hearty coöperation nor more untiring service than our Chinese doctors and nurses gave during those strenuous days."—Ed.]

Boone University Celebrates Silver Anniversary of Miss Wood

The First Public Library in China a Monument to Her Twenty-five Years of Service

ONE of the memorable achievements in China incidental to our educational mission work there has been the development through the past twenty-five years of Boone Library at Wuchang. This institution, now including the Boone Library School and promoting a splendid traveling library service, is among outstanding libraries in any land, and is the personal achievement of Miss Mary Elizabeth Wood who has given nearly twenty-five years of her life to its promotion.

Very fittingly Miss Wood's silver anniversary was celebrated with proper exercises held in Stokes Hall, Boone College, Central China University, Wuchang.

The faculty, student body and alumni united in doing honor to the woman whose years of consecrated service have meant so much in the intellectual life of the whole group.

A congratulatory address in Chinese was delivered by the Rev. S. C. Huang. Miss Wood in responding expressed her great joy in being thus honored and declared that the purpose of the Library was to foster among Boone men a spirit of loyalty and coöperation and also to further the development of individuality.

Miss Wood declined to receive personal gifts but asked friends to contribute to the Library and its equipment. In consequence Boone alumni in Hankow are furnishing and equipping a reference library to be known as

"Woodside" in honor of Miss Wood.

The *Independent Herald* of Hankow, in generous recognition of the news value of the occasion, gave a detailed account of the anniversary celebration and concluded with the following outline of the development of Boone Library and Miss Wood's connection with that splendid institution:

"With a very humble beginning, the

Boone Library was started in 1902. At that time Miss Wood devoted all of her time in writing letters to her friends in the United States for help in the shape of books and funds. It was entirely through her untiring efforts that the enterprise grew by leaps and bounds.

"In 1906, the plan for erecting a building and making the library public, as a means of reaching large numbers of students in Wuchang, was first put before the Church friends in the States by Miss Wood when on furlough. During the absence of Miss Wood, a library association was formed with Dr. Jackson, then president of Boone College, to look after the interests of the library. During the stay of a year and a half in America, Miss Wood took a special course in Library Science in Pratt Institute, Brooklyn, and through her efforts many friends became interested in the plan and a large amount of money was contributed.

"The library was formally opened on May 16, 1910. It then had only about 3,000 English books and just the nu-



BOONE LIBRARY, WUCHANG, CHINA



CLASS IN LIBRARY TRAINING IN BOONE LIBRARY, WUCHANG

This photograph was taken three years ago. Miss Wood stands in the background. The class is engaged in translating the Dewey System of cataloguing into Chinese

cleus of a Chinese department. The following years saw a library extending itself in its field of activities.

"In 1914, traveling libraries were introduced and established at many places, thus making the Boone Library of greater service.

"In 1920 the Boone Library School was opened and this gave more importance to the existence of the Library. In the same year the tenth anniversary of the founding of the Library was celebrated, and it was then that the university authorities conferred on Miss Wood the Honorary Degree of Master of Arts in commemoration of

her twenty years of enthusiastic and whole-hearted work in China.

"From then on up to the present, the Library has grown both in size and in usefulness. To-day it stands in Wuchang, the political and educational center, as one of the, if not *the* greatest or best libraries in China. This wonderful accomplishment is undoubtedly the result of the labor of Miss Wood and her two co-workers, Mr. Samuel T. Y. Seng and Mr. Thomas H. S. Hu, both of whom have received an advanced education in America and are among the very few trained librarians in China.

JUST as we go to press the following word is received from the Rev. C. B. Cromwell, General Missionary in that part of Illinois which lay in the path of the recent tornado:

"I was at Metropolis when the cyclone occurred. Immediately I went to Murphysboro, looking after my people first and after finding them, lending my efforts to the caring of the wounded and the fighting of fire. Two-thirds of

Murphysboro is gone—absolutely, a scene of destruction beyond description. Poor little old Trinity Church stands shorn of its tower and its windows, but still braving the elements. Six of our nine Church families are rendered destitute. Thank God, however, none of them is hurt. I have been unable to learn as yet from one of my country families, whose home lay in the direct path of the tornado."

Here Is a Real Need Among the Duluth Indians

School at Cass Lake Ready for Opening Burns to the Ground—
Bishop Bennett Asks for \$6,000

By the Right Rev. Granville G. Bennett, D.D.

Bishop of Duluth

A BURNED school, a deferred hope, and the questioning eyes of trusting people! These are the things that



we find relative to our school for Indian boys, which we hope to establish in Cass Lake in the diocese of Duluth.

Two years ago a closed Government school was purchased on the deferred payment plan in the hope of opening a school for fifty Indian boys. A short time after

the purchase was begun the main school building was burned to the ground. There was no insurance on the building, because located as it was six miles from the village of Cass Lake the rate was almost prohibitive.

The work among the Ojibwa Indians was started years ago under the wise and stimulating leadership of Bishop Whipple. Among other things which he did for these people he established schools and began to educate the In-

dian boys and girls. The Government decided to open a school system of its own and Bishop Whipple, seeing that two school systems were not necessary, stated to the Government authorities that if they would allow the Indian clergyman to come in and teach the children in the schools, he would close his Church schools. A satisfactory agreement was reached.

Now the Government has closed all but two of its schools in Northern Minnesota and the Church must again take up the task which it laid down many years ago. It was with this in mind that the building which burned was bought. We are disappointed temporarily in our hope and ambition but know that the future will more than right our present need. The property is not yet paid for but if these people who have been so loyal and so true through the years are once more brought to the attention and interest of our Church people, we feel no hesitancy in the outcome.

Almost forgotten! A burned school, a deferred hope, and the questioning eyes of Indians! These things we face and we face them in hope, knowing that if a thing is right and necessary in the end it will be accomplished.

"Hole-in-the-sky"—That is the name given to Bishop Bennett by his Indian friends. They chose that name because they say he opens the way for them through the sky to God. How wonderfully it describes a bishop's opportunity for service!

Bishop Bennett tells me that he will need \$6,000 by June first to meet his obligations on the school building and prepare a simple place for the meeting of the Indian Convocation at Cass Lake about the middle of June.

Gifts sent to the Department of Missions for this purpose on account of Priority No. 342 will count upon the priority quota. Here is an emergency that must be met. Shall we stand behind the Bishop?

JOHN W. WOOD.

Now It Can Be Told

One Who Knows Has Characterized
This as "The Greatest Human Interest
Story I Ever Read"

On November 30, 1924, the Church Militant lost a devoted soldier and servant in the death of Mrs. Isabel Y. Douglas at St. Luke's Hospital, New York City.

Comparatively few realize how greatly indebted to her the Church is. It was her wide learning and tireless labor which enabled the Field Department to produce the Nation-Wide Campaign *General Survey* of 1919 in the face of odds which would have daunted a mere man. And as the compiler and editor of *The Story of the Program* in 1922, Mrs. Douglas gave the Church a monumental compendium surpassing anything which has ever been produced in the Church's Mission. Mrs. Douglas was also the editor of *The Program Presented*, which had such wide circulation in the fall of 1922.

A woman slight of stature, Mrs. Douglas possessed a fighting spirit which overcame handicaps of which the Church generally knew nothing, and an inexhaustible energy which enabled her to work eighteen hours a day or more for months in order that the Church might have those Program publications on time. Her rare fund of knowledge, her discernment of world movements and her facility of pen gave her unique equipment for the task to which the National Council called her. And it may be that her incessant labors upon it, heedless of herself and her strength, shortened the years of her life.

Mrs. Douglas's death removes the seal of silence from a most remarkable adventure which, with the permission of her children, is herewith shared with the Church.

Those who were at the General Convention in Detroit in 1919 will remember that at the close of that Pentecostal day, "Nation-Wide Campaign Day," advance copies of the *General Church Survey* were distributed to the deputies. They may not recall it—but it was very vivid to some at the time—that the preparation of that book was caught and held up in a printers' strike in New York City. The story of how Mrs. Douglas, single-handed, fought that situation through successfully and had those books on hand in Detroit is the story which can now be told. It is here given in her own words in the form of a letter to the editor of *St. Andrew's Cross*. Mr. Randall, the editor, had heard there was a "story" involved which he undertook to secure for that paper.

The Mr. Mitchell referred to in the letter is the Rev. R. Bland Mitchell, Executive Secretary of the Field Department of the National Council.

The Letter

February 2, 1920.

My Dear Mr. Randall:

At the time when you wrote to Mr. Mitchell for the story of the publishing of *The Survey*, he was away and I was at home trying to decide whether I would have the grippe or the "flu" or plain inertia. My associate answered

your letter as best she dared, for at the time we feared that the true story of the printing of the book might put the publisher in "wrong" with the Unions. Since then Mr. Dando has assured me that no trouble would arise from the story's being told; I think that I ought to tell you the true inwardness

of that hectic time in order to let everyone know how a fighting Quaker pulled us out of an awful predicament.

This tale may sound egotistical and egoistic both, although I do not mean it that way, but as I was alone, in a strange city, with no one to look to for a backing, I had to wade in and do the best I could. I did it with my eyes wide open and then wrote Mr. Mitchell that he could have my head if he wanted it, but anyway those books had been put through. Mr. B. F. Finney knows the whole tale, and can corroborate whatever may sound somewhat fishy.

As you know, that Nation-Wide Campaign was put through in whirlwind style; it was run by the condensed essence of a cyclone—Mr. Bland Mitchell. I want to say I had more fun and more solid enjoyment keeping up with that man than I ever had in all the years of my editorial and newspaper work rolled together. There was real "zip" to everything and he kept the fires stoked and the steam gauge tied down.

The books were to be gotten ready by the first week in October; the matter had to be dug and delved for, as everyone of the heads had wanted the regular summer vacation; two of us wrote over half the book, but the matter could not be set as it must be O. K'd first by the head of the respective department to which it belonged. In August I heard that paper was going up; I did not know what we would need as the books were so very nebulous; but we bought about fifteen tons of paper.

Then after Labor Day I was greeted with the news that the pressmen were to go out on the first of October, and probably compositors would have a longing for a vacation about that time. Still copy was slow in coming in; that which did come in was chewed to rags by the various secretaries. Then a sort of postmortem lot of necessary stuff began to trickle in. It was enough to make a saint swear. The composition work that was being done was outrageous; I think that those much-cussed-

at compositors did everything they could to delay matters.

The people who had the contract to do the books had done the Centenary books for me and I reasoned that they would do all they could to help out; they did give the composition out to a house who did no press work, so I could truthfully say that it was not a "struck" job. However, that did not do us much good for I saw that we would have to get our work done outside the city so far as printing and binding went. The last few days of September were one nightmare to me. Two of the staff, Miss Lincoln and Mrs. Shepard, went over to the compositors to read the proof there in order to have corrections put in with the least possible loss of time; I sat in the composition room and tried to help by straightening out the copy and those awful inserts that were sent in at the very last hour. Things—or I should say compositors—got very nervous. At noon two women compositors went on a "vacation". Miss Lincoln and Mrs. Shepard were banished as they were not Union women, and although they were not in the room, still off they had to go, but I was so slow that two more monotype artists developed temperament and "vacated".

There we were with the *General Survey* done after a fashion, and the *Diocesan Survey* about two-thirds set up. The original printers—The Federal Press — had then arranged that the work was to be done at the Naylor Press in Philadelphia. The pages were to be tied up and sent over Monday night by auto-truck; the Federal representative was supposed to go with them, but it seems he went on the train. I was to go over Tuesday on the nine a. m. train. I went over per schedule, but that is about the last thing I did per schedule for some two months. Also, I dallied with the truth to such an extent, that, did our Church sell absolution, I would need about a bathtub full.

In order to make the path smooth, it was necessary for me to swear that

the job was my own individual contract; that I was doing it on a contract basis for a Church organization; I had to assume all obligations and responsibilities in my own name. The Federal representative was only a friend helping me out—"Federal" was anathema, and the work was not a "struck" job. I recited my little lesson and then began to look about for the type. All Tuesday it did not arrive in Philadelphia — the 8,000 finished books were due in Detroit the following Monday!! I wore a trail between the Bellevue-Stratford and Naylor's.

Wednesday morning word came that the auto-truck with the type on had broken down outside Camden. Another truck was sent to rescue that one; still no type. You can imagine that I was seeing double about then, but felt as impotent as a dead cat. Wednesday night word arrived that truck number two had died; I began to wonder if there were trucks enough in Philadelphia to get that two tons of

metal into the city and up to Sixth and Chestnut. Mr. Mitchell and all the N. W. C. crowd were safely in Detroit and were excessively busy wiring me to hold the printers to the date of Monday, October 13, for delivery in Detroit! As a publisher you can fancy what my feelings were.

Thursday morning, the Naylor's phoned me that the type was there and that they were unpacking it. Down I went, one might say singing for joy, but that song soon changed its *motif*. Just as I reached the office, a wild-eyed Bolshevik of a compositor roared into the office, waving his hair and his hands and his heels, and howling "This is a

'struck' job," and calling all the men to witness that they would lose their jobs and cards and lives and souls if they touched that un-kosha thing. It was none of his business for it was a press job anyhow. But it gave him something to howl over and he rushed to the 'phone and called their delegate. The owners called the Typothetae, and the pow-wow started. Meanwhile my job was *in statu quo*. The whole cause was a box labeled "Federal" that had been lent to the Monotype people to pack type in.

About then anything would have served as an excuse. The delegate came in; his name was Crow; as I observed then it ought to have been Vulture. He did not want to make peace; he wanted to show his power, and he just wallowed around in doing that. I had the best of him until he asked me if I would have brought the work over to that city had there been no strike on in New York, and I submitted a diagram to him showing him how I loved

Philadelphia, and how hard I had tried to get there—which was no lie. Fortunately I had had work done many times by printers out of New York, and I had been on the staff of the Curtis papers and a contributor to the Philadelphia North American. But at that question I felt my heart go down several feet into the subcellar.

Well, work was called off for that day and I retired to the hotel to think of some way out; I had been promised a decision by five in the afternoon, as to whether the Union would "let" Naylor do the work; the Typothetae had already recommended that they do it, counting the job a fair one and no in-



ISABEL Y. DOUGLAS

fringement on the pressmen's rights; Crow just went into the silences; no one could find him all Thursday and all day Friday; I do not ever want to feel as fidgety as I did that thirty-six hours. I saw the books being a flat failure; I saw myself falling down on a job for the first time in my life, and I can't say I enjoyed the prospect. I could see flowers and an open grave and a few other *et ceteras*; then I began to get mad.

Just then I was telephoned that everything was all off; the Naylor had been forbidden to print the books on pain of having all their men called out; I was told that if that happened all the other pressmen in the city would probably be called out, too, and Philadelphia would be a barren waste just as New York was. Had I been the Naylor, I think that I would have gone on and done the job, for Philadelphia is supposed to be a city of open shops, but the foreman who had talked so brave just curled up and subsided in meekness that made me long to kick him from the Delaware to the Susquehanna.

Right here I want to say that for years I had been a Socialist; I had blatted a million blats about the poor working men and their wrongs; I had talked my mouth out telling of capital's crimes and the righteousness of the Unions. And there I was hoist on my own petard with a vengeance! I saw myself as a very idiotic and silly woman, and I proceeded to kick myself instead of that foreman; I think I woke up to a sane idea of industrial conditions right then; the cure was drastic but effectual.

The Federal representative was pretty chagrined, but said he was going home and would send for the type, letting it stay meanwhile at Naylor. He assured me there was nothing I could do, but wire Mr. Mitchell that I was a failure. I wired Mr. Mitchell asking what was the last possible limit of time to arrive in Detroit. Then I went to the one man I knew in Philadelphia well enough to ask his advice; he is Judge Alexander M. De Haven. I wanted to know if I could stop that

confounded delegate from hindering the Naylor in printing that book. We thrashed the thing out well, and then he said he would call up his *fidus Achates*—"Charlie" Clark, head of the Winston Press and a good Churchman. I talked to Mr. Clark a long time, told him my various troubles and he told me to go out to see Thomas Dando, a "fighting Quaker", whose greatest joy in life was to beat out the Unions and get his own way; this Quaker had been read out of the Meeting House for marrying an Episcopalian.

It was then just five on Friday afternoon. I called up Mr. Dando, got him to wait for me, hired a taxi, took my dunnage to the depot from the hotel, drove down to the Naylor, got my copy and dummies and proceeded out to North Eleventh street. Mr. Clark had warned me not to tell Dando of the Naylor trouble, but to say he sent me and that my stuff was on the way there from New York. It took some tall figuring to be able to tell a straight story to that keen-eyed little man and yet get him to tackle such a risky job, but that man has the sportingest soul I ever met. I was so fighting mad that I think I could have taken care of a dozen Huns single-handed. My Dad was an army man, and I have the blood of the cussedest president—old John Adams—in my veins. Together they just wouldn't let me lie down; I had nothing to do with it—it was all heredity. I'd have walked up Broad street on my head had it been a solution of that book problem.

I found Mr. Dando; told him the expurgated tale; used Mr. Clark's name; drove him to the station, talked him dumb; still there was hesitancy, so I took him to dinner—that is I invited him to take me—and we talked till eight; by then he had agreed to do the job if I could get the type to him by Saturday noon. Then I went over to New York to get the Federal man to give up the type to me, arranged to have it taken at eight Saturday morning over to a warehouse; there the truck was dismissed and when that was

safely around the corner, another truck took the type up to the building where Dando was, but the stuff was in plain boxes this time and assigned to a man on the floor below Dando's. By twelve Saturday noon the type was being unpacked, and I was breathing straight once more; I saw a fighting chance. Then—seventy pages out of an even 200 were pied beyond recovery; that arm-waving fool over at Naylor's had done his job only too well!

Well, that little Quaker waded in; he stripped every press and composition table in his place; he had his men stay all afternoon and all night. Miss Lincoln came over from New York and we all pitched in and rewrote copy, checked figures. All Sunday we worked at the Walton, every time that 'phone rang we nearly had a paralytic stroke; I couldn't see what could happen again, but if ever there had been a jinx at work, indications were plenty that we had a whole corral of them. Miss Lincoln had come prepared for such trifles as jinxes—she had a four-leafed clover in her Bible.

Sunday night we saw that we could get the books done, as they were to be presented to the Convention on Tuesday at three. Then we discovered that we would have to take them out by trunks and that there was a limit as to how much each could carry. Meanwhile, we were in Philadelphia with money enough for our own normal expenses, but we had not figured on a trip to Detroit and the following day was a holiday; moreover, neither of us had the time for a trip back to New York to raise cash; we had had barely five hours sleep in three days. So we sat down and figured what we had as combined assets in the bank in New York. We found we were sufficiently opulent to afford to buy trunks—good stout ones—and to buy all our tickets and Pullmans, and to pay for various meals; but how to get that check cashed in Philadelphia on a holiday? Finally Mr. De Haven helped us out by swapping checks. He helped us in more ways than that too: when we went to Dando

I had not one cent to pay for this overtime rush job, save credit for paper at a paper house.

I had no credentials save one telegram from Mr. Mitchell telling me to hold the printers to the original date. I don't know how it was done but that entire job was put through without one cent being paid to Dando, and only Mr. De Haven and Mr. Clark's word that I was what I said I was, and Mr. Clark didn't know whether I was a pink-toed brunette or a Carry Nation. I really think I am more swelled up at getting away with that than I am over all the rest. But I had to pay! The thing was put up straight to me by that astute Quaker that if he pulled me out of that hole he would have that whole final job. That meant break the Federal contract. That was just what I did and then wrote Mr. Mitchell he could have my head.

All this time we had nervous chills for fear that that Crow thing would smell us out, but the holidays saved the situation and the books were packed Tuesday; three thousand in the two trunks and another thousand were done up in eight bundles that we carried with us. And we drew uppers on that 7.10 from Philadelphia going via Buffalo! All Tuesday Miss Lincoln and I had eaten a la Hobo handouts whenever we had time or opportunity. We concluded we would eat at leisure on that train. To get on it we chartered every red cap in the station. It was a long procession of black men with white women's burdens and they groaned like an anvil chorus. The lowers under our uppers were occupied by two old men who had more dunnage than we. As we sat there amid our bundles—sort of immigrant style—we casually asked the conductor where the diner was and were told "There ain't none on this train"!!!! And Buffalo and breakfast twelve hours off!

Just then I saw that the stateroom was unoccupied so that after a few necessary preliminaries we were removed into that and could count our bundles without dislocating our necks;

that was some relief. Just then Miss Lincoln observed that the porter looked fat enough to know where some food might be bought *en route*—that Negro weighed 300 pounds if he weighed an ounce. She beckoned insinuatingly and asked about our chances along the way. At Lancaster, at nine, there would be a ten-minute wait, and he "Pussonally recommended the fried oysters and the apple pie."

At nine we were seated in that state-room at a table decorated with three blue and white towels monogrammed with "Pullman"; on this there was an agateware "bucket" of milkless coffee, 16 fried oysters each as large as your hand, half an apple pie, a pound of peanut taffy, six bananas, six ham and cheese sandwiches and a pound of raisin cake; we were taking no chances on our next feed. That was a lucky move for us as that is surely the "rocky road to Dublin." I was pitched off the couch more than once; incidentally I think we ran over every *mephitis mephitis* in the whole State of Pennsylvania that night. And a front tooth of mine chose that time to ulcerate.

At seven we formed our phalanx of hoplites again and changed trains and climbed onto the train for Detroit. Breakfast was there fortunately, and everything went well till a porter came through to tell us to move our bags out into the aisle for the customs men; and all those packages of books had to go too. At that moment a tall and lath-like dominie, evidently Convention bound, came gallivanting down the aisle to the seat back of us; how on earth he ever missed seeing that blockade of impedimenta there I fail to see, but dominie and packages were charmingly mixed up right quickly. The reverend gentleman opened his mouth and shut it again several times, and then observed that "traveling persons ought to be made to travel in baggage cars." I turned around and observed that anyone who kicked at the books if he were in clerical garb would have to help carry them to the Convention. At this point the three officials of the Canadian

government lockstepped the length of the car. The middle one was a gem; I think he had all the gold braid left over from the war decorating his plum-colored uniform. Those books were eyed; then they were smelled; then pinched; finally some one remembered to ask what they were anyhow. I don't think they believed us, for we were a rather sad-looking pair of women, dressed sort of impromptu—we had started out from New York in a heavy storm and had had no time to buy decent duds—and one had more than a suspicion of a pout-like swelling under the nose, that *might* have had a scrappy origin.

That was all till we reached Detroit and found that the station was in one county and the city in another, so we chartered a ship of state and drove with our hand baggage to the Temple El-Bethel, only to be told that Mr. Mitchell and the Bishops were all "over at the Arcadia Dance Hall." We got there twenty minutes before the books were to be presented to the Convention. Bishop Hulse of Cuba grabbed the books and agreed to stand guard over them while we went back to the station for the trunks; only one could be found—of course—so that went back. Dr. L. G. Wood went down with us on that trip; on the second we recovered the other trunk and had Archdeacon Garden's help in juggling it into the car.

After it was delivered Miss Lincoln and I felt as though we would like to dance on the tracks or tear about the city or go to sleep or do something desperate. I don't think two more disreputable-looking women ever hit an august Episcopal Convention before. But the great thing done was that Dando had taken 220 pages of type, reset 70, printed 8,000 copies, had them side-stitched and bound, and delivered to the station and express companies between Saturday noon and the following Tuesday noon. I think that is the record of printing work for the world.

I hope that you will survive this Odyssey of a couple of newspaper women. It was an experience that I don't want to repeat, but I had the best

time scrapping I ever had in my life. We had wired Mr. Mitchell we would be there in time for the Convention, but it was a close shave. This is for your delectation alone. The part about my run-in with the Unions I do not want Dando ever to know as I swore it was the Federal man who had it. Dando himself has been a dandy; his work has been reasonable and of splendid quality; he is capital to do business with, and lives up to his word in every respect. He is as proud of our finished book as we are, and I think his wonderful stunt for the preliminary edition deserves wide publicity. No one in his shop slept for seventy-two hours—we didn't either. The finished book

gave us ten hard days, but there was no romance about it—none of this sort of "carrying the message to Garcia" stuff.

I have wanted to drop in and see you when I have been in Philadelphia, but I am always in a rush. Perhaps it is best for you that I did not, as Mr. Louis Wood calls me his "silent partner."

Very cordially yours,
(Signed) I. Y. DOUGLAS.

[Note: The "Mr. Dando" referred to is now dead. His sons, all Churchmen, are now head of The Dando Press, Philadelphia, and have given written consent to the publication of this letter. —ED.]

A Few Words On the Orient

Life in China and Japan as Seen by a Traveler—The Gospel of Jesus
Christ a Necessity to Correct Social Wrongs

By *Ira W. Stratton*

Member of the Social Service Commission of the Province of Washington.



OME months' travel in the Orient, from which we have lately returned, have given us much food for thought. We were not under the guidance or direction of any individual, group or organization, so feel that our minds were not biased or prejudiced

by others, but that our opinions were self-formed from personal contact and observations.

It is a strange trait of American human nature that while we are all for peace and abhor war, yet many of our people do constantly in their public utterances prophesy war. I venture to say that eighty per cent or more of the speakers and writers for the past Washington and Lincoln Days' exercises emphasized the war periods of

these two great, outstanding Americans rather than their lives and characters, which are really the enduring things. Both these men detested war and were earnest advocates of peace. It is to be hoped that these writers and orators will soon get war out of their systems, and not let the habit grow on them. Germany was the last horrible example of such influence.

While in Japan, we were amazed to read in the leading English-printed daily paper an interview setting forth the views and predictions of a prominent educator from the West, then in Japan, one who had been a noted and leading pacifist throughout the World War. The interview throughout breathed of a tremendous, impending conflict involving all nations. Happily the time he appointed for it to occur has passed and perhaps he had a change of mind, for only a short time since I read that he had just been awarded a substantial prize for the best peace plan.

THE SPIRIT OF MISSIONS

America has little cause for worry from the military spirit of the Orient, but the rapidly-growing industrial situation there, with its menacing attitude, is a matter of grave concern. The solution of this problem is the spread of pure, unadulterated Christianity.

In these days of Speed—the motor cars and boats, aircraft, electricity, telephone, wireless, radio, etc.—all parts of the earth are brought into quick touch with each other, and America is a very real part of the earth.

Statistics reveal that in the U. S. A. a large number of workers are now, and more and more are becoming, stockholders in the companies which employ them, thereby promoting a closer bond of fellowship and mutual understanding. This is not so in the Orient. Japan and China have large silk, cotton and woolen mills and factory plants in operation, with more in course of construction. Children but five years old, and sometimes less, are employed. They receive from two cents to five cents per day—sunrise to sunset or longer—women get ten cents to twenty cents per day. Insanitary conditions prevail. Safety appliances, heat and ventilation are not considered. Life is cheap. Trade reports credit some of these mills in China with declaring 200 to 300 per cent yearly dividends. A somewhat higher wage rate and better working conditions exist in Japan, consequently dividends are not as high. I recall a mill in Kobe that was reported to be paying a seventy per cent dividend. It does not require much thought to understand what this will mean to America, if such conditions continue. Let us be honest in the matter and not deceive ourselves.

The necessity for the spread and use of the gospel of Jesus Christ in the Orient with all its compelling force is, perhaps more apparent and will now have more than ever before a stronger appeal to members of labor organizations and those affiliated with them than to others, because they understand the

value of safety, sanitation, health and right living conditions, which raise humanity from the level of the animal to its proper sphere and produce that feeling which will not permit of a disturbance of industrial relations elsewhere.

Don't go to the Oriental with sham and hypocrisy, for the native, although he lacks the higher education of the Occident, has the intuition of a little child, and he will "size you up" much quicker than you will him. The great lever to move the world along the path of peace and happiness is true Christianity properly applied. When we send people to these Eastern lands let us send only those who will take the virtues and none of the vices of our Western civilization.

We visited among other places in these countries many Christian hospitals, schools, churches and other institutions and had many interesting experiences. We were deeply impressed by the results achieved, the quiet, unobtrusive work being done and the high regard of the natives for these evidences of kindly interest and help. There is something well worth having in every nation, language and people. This is being sought out and built upon. Add the principles as taught by Christ to the original sincerity and devoutness of many of these Orientals and the day may come when the true form of Christianity (in all its purity) will have its seat in the East. Contributions to promote and carry on this great work are insurance premiums on the policy of Happiness and Security, negotiable in all lands for all time.

WE regret to record a typographical error in the February SPIRIT OF MISSIONS. It was stated that although the estimated cost of the new St. Andrew's Church in Porto Rico was \$20,000, the actual amount expended was only \$2,685. The figure should have been \$12,685, ten thousand dollars having been lost between the manuscript and the printed page!

The Spirit of Missions

PICTORIAL SECTION



THE NEW CHURCH OF THE LOVE OF GOD, TOKYO, JAPAN

This is the first permanent building erected to replace our ruined churches of Tokyo. The rector is the Rev. P. K. Goto, who has worked for many years among the poor in this section of the city



RECONSTRUCTION OF ST. PAUL'S UNIVERSITY, TOKYO, JAPAN

Cutting down the tower of Morris Hall. The American is Mr. William Wilson, who is supervising the work for the Department of Missions



REPAIRING ONE OF THE DORMITORIES OF ST. PAUL'S UNIVERSITY, TOKYO

Gable ends proved a weak spot in the earthquake, so in reconstructing hip-roof ends have been substituted for gables



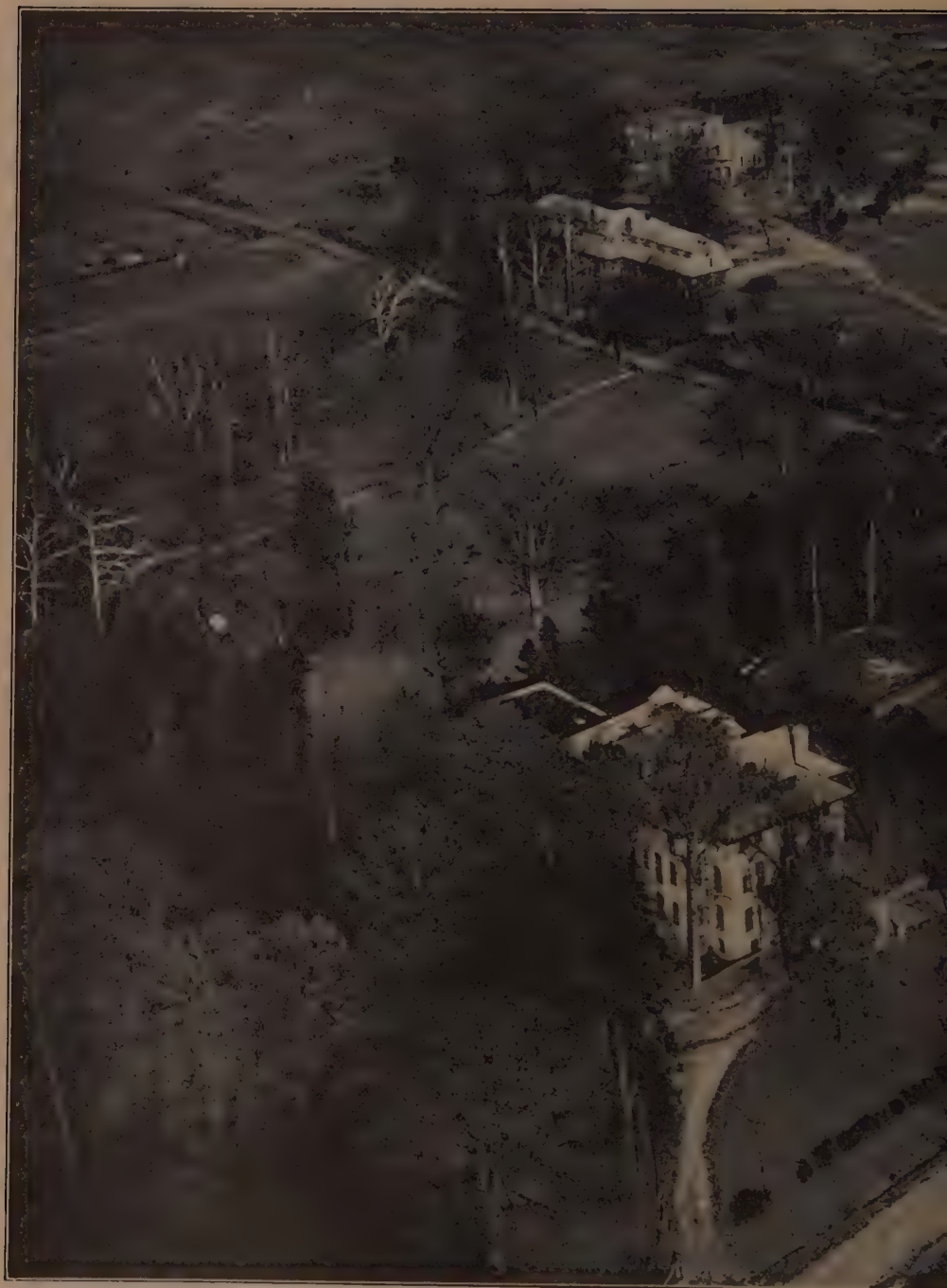
ST. ELIZABETH'S INDIAN MISSION, WHITE ROCKS, UTAH

This group was taken on the front porch of the mission on Bishop's Day, an annual event of great importance to the Utes



FOUR UTE INDIANS ALL DRESSED UP FOR BISHOP'S DAY

Old and young, in gala array, join in games and sports of every kind to celebrate Bishop Moulton's visit to the mission



AIRPLANE VIEW OF THE CAMPUS OF ST. AUGUSTINE'S SCHOOL.

This is one of the schools under the American Church Institute for Negroes. The large building is the Home. Across the road is the house in which Dr. and Mrs. Hunter lived for many years. The smaller building is the Benson Library. The two large buildings almost in the foreground are the Benson Library and the Benson Library. The latter was partly erected by the United States Government.



THE TRAINING OF NEGRO YOUTH AT RALEIGH, NORTH CAROLINA

ing in the foreground is St. Agnes's Hospital; the next building to the right is the Nurses' house is to be taken down this spring to afford the site for the new school for training orial. The next building comprises Taylor Hall and Benson Library. The chapel is just of the upper part of the picture are the Smith Building and the Thomas Memorial. The Offering of the women of the Church



THE BROOK CHERITH, ONE OF THE TRIBUTARIES OF THE RIVER JORDAN
Popular tradition says that this was the spot where Elijah was fed by ravens. The brook runs into the Jordan from the east, between Jerusalem and Jericho



SUNDAY SCHOOL OF ST. PAUL'S CHURCH, RIO DE JANEIRO, BRAZIL
The Rev. Salomao Ferraz is the Brazilian clergyman in charge of this flourishing mission. They need a new church very badly. When once these little Brazilian parishes are on their feet they go ahead rapidly toward complete self-support



CONSECRATION OF THE CHURCH OF THE TRUE GOD, MIAOCHIEN,
ANKING, CHINA

Chinese lanterns festooned around the church add a festive note to the occasion. Bishop Huntington is seen just entering the door of the new church



THE TRACTOR OF OUR MISSION AT POINT HOPE, ALASKA. AT WORK

The Rev. W. A. Thomas says that the tractor is invaluable. It hauls the wood to the mission and runs the engine to saw it up and split it. It also, as you see, breaks paths through the deep snow. He declares it can do almost everything but talk



WILLIAM'S CANYON NEAR PIKE'S PEAK, COLORADO

The fine automobile roads which the Government has built are a joy to the ever-increasing number of tourists who explore this section of our country



PIKE'S PEAK FROM THE GARDEN OF THE GODS

This is only a sample of the majestic scenery which will entrance the eyes of visitors on their way to the Conference of Social Service Workers of our Church at Manitou, Colorado

All Aboard for Pike's Peak and the Garden of the Gods!

The Fifth National Conference of the Social Service Workers of Our Church Precedes the National Conference

By the Rev. Charles N. Lathrop

Executive Secretary of the Department of Christian Social Service of the National Council

THE Fifth National Conference of Social Service of the Church will meet this year at Manitou, Colorado. Manitou is about sixty miles from Denver. All round trip railroad tickets to Denver carry the trip to Colorado Springs. Manitou is a suburb of Colorado Springs and can be easily reached either by trolley or by taxi. Consequently those who want to attend the great National Conference of (secular) Social Work, which follows the Church

Conference, and this year will be held at Denver, June 10-17, can easily arrange to do so.

Manitou, Colorado, is the most Alpine community in the United States. Pike's Peak towers straight up several thousand feet to the west. The Garden of the Gods is only a short distance away; the Cave of the Winds and many other beauties of nature are near Manitou. The great spring of natural soda water is widely known.

We have been fortunate in getting the Cliff House for our meeting place. This is a delightful hotel where we shall have our lodging and meals, and Mr. Nichols, the proprietor, has very kindly put at our disposal rooms for meeting. The conference will open on Saturday afternoon, June 6, with a reception and business meeting. In the evening the preparation service for Corporate Communion will be led by our chaplain.

Sunday there will be a Corporate Communion; in the afternoon a drive through the Garden of the Gods to the Cave of the Winds, and to other interesting places. In the evening there will be a great mass meeting on the subject of *Peace*; the speakers to be announced.

Monday morning the work of the conference will begin. There will be group meetings of the Woman's Auxiliary, the Girls' Friendly and other Church societies. The important subject for the Executive Body, which is made up of the delegated representatives from the dioceses, will be a report on Diocesan Social Service throughout the Church, followed by discussion of the question "What should we now do?"

Monday afternoon will be given to the subject of *Industry: What Contribution the Church Can and Ought to Make in This Great Problem*. The discussions will be led by the Rev. William B. Spofford, editor of *The Witness* and for a number of years employed in the Kuppenheimer Clothing Company. There is no one in the Church more fitted by practical experience to discuss this question than Mr. Spofford. In the evening the subject *Social Work: What Is Its Message to the Church?* will be presented by Mrs. Kate Burr Johnson, the Commissioner of the State Welfare organization of North Carolina, who has done remarkably effective work in that important position. The second paper will be on *Church Social Service: What Is Its Message to the Social Worker?*, by the Right Rev. Arthur W. Moulton, D.D., Bishop of Utah.

The next morning the Executive Body will discuss three important questions: *How Can We Use the Individual Members of the Diocesan Departments?*, *The Diocesan Department and the State Conference of Social Work*, and *Social Service Devotions*. The leaders in these discussions will be the Rev. Edward S. White, Jeffrey R. Brackett, Ph.D., the Rev. C. Rankin Barnes and the Rev. Julius C. H. Sauber.

In the afternoon the important subject, *The Broken Home From the Point of View of Dependency*, will be taken up by Mr. James H. Pershing, a member of the National Council, Chancellor of the Diocese of Colorado and head of the Community Chest of Denver. Mr. Pershing is peculiarly fitted to discuss this question because he has just written a study, a report to the Bar Association of Colorado, on *Juvenile Court Law and Procedure in Colorado*. Miss Miriam Van Waters, Ph.D., will discuss *The Broken Home From the Point of View of Delinquency*. Miss Van Waters is Referee of the Juvenile Court of the County of Los Angeles and has written a book, *Youth in Conflict*, which is at the present time receiving wide attention throughout the whole country. In the evening we have the discussion of *The Home: How Can We Make It the Unbreakable Home?* This calls for a wide program of education and for coöperation on a large scale among the various Church organizations. We want a campaign for home making, presenting family life as an ideal that must be rebuilt before it will command the interest and admiration of men and women today. Mr. Edward Sargent of the Department of Religious Education will lead this important discussion.

On Wednesday morning there will be reports from group conferences, the Seamen's Church Institute and City Missions.

For full particulars address Department of Christian Social Service, 281 Fourth Avenue, New York.



MISS ELLEN T. HICKS, MISS RIVERA, HEAD OF THE OFFICE, AND FOUR HEAD NURSES
In her seven years' service at St. Luke's Memorial Hospital, Ponce, Porto Rico, Miss Hicks has trained many Porto Rican girls in the noble profession of nursing

Personality—Plus in Hospital Work

Six Years' Service in the Philippines and Seven Years in Porto Rico Have
 Won the Respect and Friendship of All Classes for Ellen T. Hicks

By Mary J. Lovett

Social Service Worker in Porto Rico

IN the month of November, between the departure of Mrs. Frances A. Worrall, superintendent of the Training School and the arrival of Miss Ellen T. Hicks, the superintendent of the hospital, from her vacation, it was my great privilege to be a temporary member of the staff at St. Luke's Memorial Hospital, Ponce.

The Bishop's instructions were: "Just show the girls a good time, and keep them happy; don't bother about the management, that is being cared for efficiently." To keep twenty-one girls that are young, attractive and lively, happy was a rather large order. But in the offing was a veteran car, and each day a group of jolly, merry nurses went for a ride; that is—each day that the torrential rains would permit. It was in those few weeks that we were

to learn the meaning of the words Loyalty and Faithfulness. However tempting the invitation to ride not one of the nurses would leave—even if it were her "hours off"—until she was sure that her particular patients and duties were being cared for. Duty was the first thought and pleasure came after. They had learned the essential principles of the noble profession of nursing. Could such loyalty—en masse—to profession and hospital be surpassed anywhere? And this in a land where a sense of responsibility is supposed to be a negative virtue.

This loyalty is the direct result of the training of the superintendent, Miss Ellen T. Hicks. From the staff and nurses down to the orderlies and charwomen, there is a spirit of loyalty and service that has human interest as well



ST. LUKE'S MEMORIAL HOSPITAL, PONCE, PORTO RICO

This hospital was established by Bishop Van Buren in 1907 in a poor section of the city. It was always very near his heart. It is hoped that in the near future a dispensary may be opened at the entrance to the hospital grounds

as efficiency. It is this spirit that makes the hospital unique and outstanding in the island.

St. Luke's Memorial Hospital is a series of attractive, green-and-white-painted buildings with large balconies and spotlessly clean, airy rooms. It is built on a hill with the city of Ponce below and the blue Caribbean beyond—and at night there is a myriad of twinkling lights from the flashes of the lighthouses out beyond the harbor.

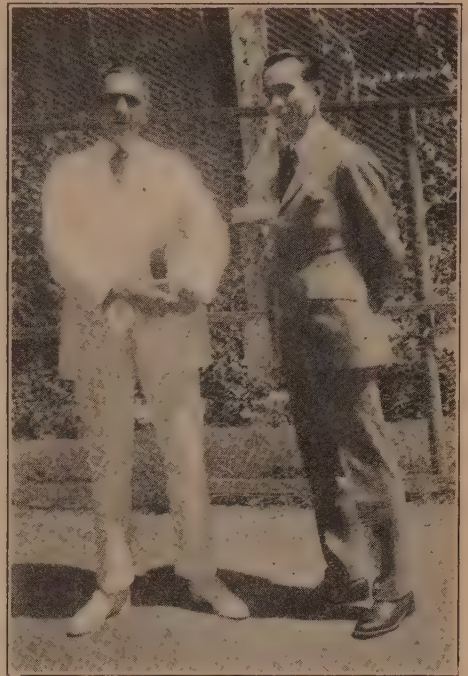
Adjoining the hospital grounds is a very poor section of the city. One of the visions of Miss Hicks's keen mind is a dispensary to be established at the entrance of the hospital grounds for these people. This would also give the nurses training in Public Health Work and a means of employment after graduation.

A Nurses' Home is another of Miss Hicks's visions that has come true; but only by her hard work and persistent effort has the realization been possible.

To secure girls with sufficient education and background to train for nurses is a problem in Porto Rico. Miss Hicks

has eliminated that problem in a very satisfactory way. Six young girls are being clothed and educated and during holidays and Saturdays are assigned duties in the hospital. This gives them three or four years good training and preparation for their nursing course—and it also builds up a fine morale for the future of the hospital. The income from the administering of the ether is used by Miss Hicks for the support of these six girls and also for improvements around the hospital and recreation of the nurses.

There is a garden of flowers growing around St. Luke's where they say no vegetation can thrive. Top-soil and some of Miss Hicks's patience and love of beauty bring roses, honeysuckle, bougainvillea and violets into the rooms of the patients. Even on a bed of pain it is a lovely morning awakening to hear the voices of the nurses singing at the morning service in the beautiful chapel—to feel the soft balmy breezes—to smell the perfume of the flowers. Then come the cheerful morning greetings of the nurses as they begin their efforts to ease pain. They are sympa-



MISS APONTE, HEAD NURSE; DR. NUSSA, SURGEON IN CHIEF, AND DR. DIAZ, RESIDENT PHYSICIAN

Dr. Nussa and Dr. Diaz stand high in their profession. The latter has been especially successful with children. One of the proofs of his skill is shown by the delightful baby at the left

thetic and eager to serve—a lovable group of girls.

Behind all this smooth running machinery is the brain and heart of Miss Hicks. Hers is the guiding hand of kitchen, laundry, operating room, linen and supply closets, chapel, garden, finance, patients and even recreation. It takes hours of thought and planning and days of anxiety and discouragement to accomplish such a herculean task as hers. Since only one-fifth of the budget comes from gifts and donations, the remainder must come from patients' fees.

Miss Hicks's six years of service at Manila is remembered with gratitude and love, and her seven years in Porto Rico have won for her the respect and friendship of all classes of Porto Ricans and the love of her own people.

The surgeon in chief of St. Luke's is Dr. Lopez Nussa, a member of the American College of Surgeons. He is a Porto Rican of distinguished Spanish

ancestry and has the culture and education of Europe as well as the States back of him. His professional standing is unequalled and he is a keen diagnostician as well as a surgeon. Many patients are drawn to St. Luke's by his skill.

Dr. Costas Diaz, the resident physician, is also a surgeon and a splendid all-round physician. He comes of a high family of Spanish ancestry and has a fine education. He has been especially successful in his treatment of children as noted in the picture of the "bonny" baby girl. Her mother died when she was born and she was a frail baby full of eczema. The care of the head nurse and other nurses and the treatment of Dr. Diaz has made her, at six months, a strong, healthy baby. There are many competent native surgeons and physicians also associated with St. Luke's. Ponce especially has keen and progressive young medical men.

The head nurses at St. Luke's are all graduates of the hospital who have returned to work here. They are Miss Aponte, head nurse, now teaching the Training School; Miss Rodriguez, head nurse, who worked as Public Health Nurse for the Red Cross; Miss Colon, head nurse of the operating room, who has taken a post-graduate course in the States and Miss Ortiz, head nurse. Miss Teresa Rivera is the bookkeeper and head of the office. Thus in seven years the graduates of the hospital are assisting in the management—a real test of well organized work.

Dr. Nussa, Dr. Diaz, and Miss Hicks are a trio of experts hard to surpass and with the association of a staff of competent nurses and a corps of girls in training to send out we feel that St.

Luke's under Miss Hicks's direction has made and will make the finest contribution to the Church in Porto Rico as well as to the island itself.

Every worker for the Church in Porto Rico finds in St. Luke's not only a place for the cure of ills, but for rest and recreation. Any Church visitor from the States will remember with pleasure the generous hospitality extended to them by Miss Hicks.

It is to be hoped that for these years of harassing financial worries some one may be prompted by an appreciation of a noble unselfish service to give money for the much needed dispensary at the hospital entrance. It would be a step forward in the progress of our Church and a blessing to St. Luke's and the community.

Brief Items of Interest

EVERY year summer tourists in increasing numbers find their way to Alaska and most of them stop at Wrangell, which is one of the gateways to the scenic beauties of the Alaskan Coast and one of the most interesting places in the country. It is the home of the Totem Pole. St. Philip's Church at Wrangell is always open during the summer and the rector, the Rev. H. P. Corser, an authority on Totems and other objects of interest, is always glad to welcome tourists.



THE National Convention of the Brotherhood of St. Andrew will be held this year September 2-6 in the Carnegie Institute of Technology in Pittsburgh, Pa. We make this announcement so far in advance in order that those who wish to attend the convention may make their summer plans accordingly.



THE Church Historical Society, 202 South Nineteenth Street, Philadelphia, finds that it lacks the following numbers to complete its file of THE SPIRIT OF MISSIONS.

1837, January and December. 1838,

July. 1856, July, August, September, October, November, December. 1873, March and April. 1903, January.

The Rev. G. Woolsey Hodge, D.D., president of the Society, will be glad to hear from any who can supply these missing numbers. The valuable work done by this organization deserves the fullest recognition from the Church



THE Mary Hart memorial altar for the chapel at the San Juan Indian Mission, Farmington, New Mexico, is being erected and as soon as the decorative materials for the exterior can be assembled the work will be completed.

It is planned to use pieces of Aztec pottery, from the several old mounds in the vicinity of the Mission, for a part of the decorative treatment, and marble from the Alamogordo quarry has been given for the center of the mensa.



BISHOP GRAVES has at last succeeded in purchasing the land in Nanking upon which will be erected the building of the Central Theological School of the Church in China. The

school now has about thirty students, occupying an old rambling Chinese house owned by St. Paul's Church, Nanking, and needed by it for its parish work. Nearly all the instruction at the Nanking School is given in Chinese.



THE Woman's Auxiliary of Saint Paul's Church, Carlowville, Alabama, has formed an Inter-racial Club composed of the women of seven colored churches and the women of the Auxiliary. A white woman acts as president of the organization, and under her work a colored chairman and a white chairman.

The Club meets every Friday afternoon at one or the other of the colored churches. At every meeting a little religious service is held, then follows a program which aims to touch some real need of the negro. Sometimes an efficient Sunday School teacher demonstrates new methods of holding the child interest, class organization, use of sand tables and pictures, or a doctor gives a talk on health and sanitation. At another meeting a trained nurse brings a doll, a doll's bed, tiny sheets and clothing to illustrate how to care for those who are sick. National "Clean-Up Week" was emphasized by distributing hundreds of growing plants, flower seeds, bulbs and cuttings among the colored folk to encourage them to beautify as well as clean-up.



MORE than 10,000 patients annually are cared for in the wards and clinic of the small hospital established in connection with our mission at Zangzok, China. The hospital is less than four years old. The total expenditure for land and equipment so far has been less than \$10,000. This necessarily means that there are many items of equipment still needed.

One of the most urgent items needed is a portable X-ray machine of the type developed during the World War. The hospital is constantly receiving many cases where the lack of an X-ray in diagnosis has involved two or more

operations where only one would have been necessary if such a machine had been available. The X-ray is especially valuable in diagnosing incipient cases of tuberculosis in children. Its use at Zangzok would prevent the spread of the disease in literally thousands of families.

The Zangzok Church Hospital is in charge of Dr. Walter Pott, the son of Dr. F. L. H. Pott, the President of St. John's University, Shanghai.

The Department of Missions will be glad to supply additional information to any one who desires it.



IT rejoices the heart of an editor when a note comes in like the following, from Miss Caroline A. Fullerton, the principal of St. Mary's Hall, Shanghai: "This morning we received a splendid American Flag from the ladies of St. Stephen's, Philadelphia. It is an inspiring thought to realize how the Churchwomen at home, unknown to us, are with us in our work out here. It makes the day's work mean more, when we realize we are the means of carrying out their good will for the girls of China."

The flag was sent in consequence of an article in the January *SPIRIT OF MISSIONS* about St. Mary's in war time, in which Miss Fullerton said that their flag was simply worn to tatters, because they had to keep it flying continually to protect St. Mary's from the looting soldiers.



A LETTER just received from Miss Gertrude Heywood, the Principal of St. Margaret's School, Tokyo, says: "Needless to say we are pleased with our new quarters. The dormitory is planned for fifty girls. There are now sixty in residence and we have a waiting list. I wish there were money in hand now to build a second dormitory.

"I hope it will not be long before we can begin on the future permanent buildings. These should be a Chapel, High School classroom building and office building combined, Science build-

ing, Music building, gymnasium and residence for American teachers. When these permanent buildings are secured, I should like to use the present buildings for a primary department.

"The pictures cannot give an adequate idea of the loveliness of this spot!" [See page 196.]



THE Rev. George W. Lay, rector of St. Paul's Church, Beaufort, North Carolina, is a sportsman after our own heart.

Here is a proposition made by him to his people in a recent message:

"One final offer. Subscribe to *The Mission Herald* and to *THE SPIRIT OF MISSIONS*. If you will do this and tell me at the end of the year that you have read each number through and feel that you have not got your money's worth, I will gladly refund the amount. I mean this. Try me."



THE Order of The Holy Cross has sent out an appeal for its mission at Masambolahun, Liberia. This mission among the unreached tribes of the in-

terior has been very successful. The boarding school for boys accommodates forty-five pupils. Dispensary work is carried on by two of the staff who have been trained at the medical school of the Livingston Missionary College in London.



THE students of St. John's University, Shanghai, St. John's Middle School and the school of the University Y. M. C. A. recently raised about \$1,900 for the relief of the people in Chenju who had been looted by defeated soldiers. A committee made a very careful investigation of conditions and distributed bedding, clothing, rice and money to about 900 families.



MANY of our readers are in the habit of mailing their copies of *THE SPIRIT OF MISSIONS* to friends as soon as they have read them. We regret to notify them that owing to the new postal rates for second-class mail it will be necessary, after April 15, to put six cents postage on a copy of the magazine instead of two cents as heretofore.

Can "Stealing a Minister" Be Right?

ONE of the most northerly stations in the interior of Alaska is a little Indian settlement known as Arctic Village far up the Chandalar River, at the foot of the Arctic Range. The 150 Indian people there built themselves a log Chapel and begged Bishop Rowe to send them an Indian catechist. This the Bishop was able to do. Recently there came to him a letter from one of the head men of a still more distant village with this interesting piece of village news:

Fort Yukon, Jan. 13, 1925

Rt. Rev. Bishop Rowe

My Dear Sir:

Last December the 9 we went after Albert the minister at Christian Camp to come and pray with us for Christmas and New Year. May be we have no right to do that. We steal minister from those people at Christian Camp. We like to know if we do right we make collection for him, we give him fish for his dogs

and grub for himself. When he stop with me we people at my place—seventy-three persons all together—Elijah John we make chief. Second chief myself Ned Robert. I am glad we done that work for you. Please pray for us some time. I go after Albert myself, sixty miles, we glad to much it to get him to come with us. We start two years ago we built a Church. It's not finish yet. I hurt my finger that why we got all the lumber and windows and door on the ground. Next Summer we will finish it. We got everything now. But no Bell, I wish you help us to get a Bell. We like to have a Minister at our place. If Albert come some time we pleased. We don't like to steal him. Last spring Albert come to see us. If you like I wish you write to me, our camp is up the Yeus-du-lac River the last village up the river. I finish my letter now. We kind respect and good wishes for the New Year

I remain your friend sincerely,
(Signed) NED ROBERT

Second Chief the Upper
Yeus-du-lac River.

Progress of the Kingdom

THIS issue of the magazine reaches the Church in the midst of Easter gladness. The management is happy to

have contributed its annual bit of coöperation by **A Word of Easter Greetings** . . . issuing a Lenten Offering Number as stimulation for the splendid effort made

by the children of the Church for the mission cause. A special edition of 160,000 copies was oversold and to our very great regret we were unable to fulfill orders for several thousand copies. For our own part we trust that, coupled with sale of the special issue, there was widespread effort to secure annual subscriptions.

The magazine, fortunate now in possessing perhaps the largest reader family in its history, still has too few of these by half at least. We trust that effort of the Lenten Tide has carried us all on our way to the 50,000 subscribers mark, our immediate objective. The children's Lenten Offering last year swept beyond \$500,000—an unbelievable achievement even ten years ago.

We trust that Lent of 1925 has found this great army even more determined to fling itself into the cause of missions. To these and to the whole Church THE SPIRIT OF MISSIONS extends sincere wishes that a blessed Easter-tide may be their portion.

GOOD Friday Offerings have a new significance because of the presence in Jerusalem of the Rev. Charles

The Good Friday Offering . . . Thorley Bridgeman, who is coöperating there in the educational work of the

Eastern Church as representative of our National Council. The offering for many years has been pledged to Jeru-

salem and the East, and has served a tremendously useful purpose in the work of Bishop MacInnes in that city.

By the present arrangement this offering to the extent of fifteen thousand dollars will continue to support the long-established mission, and any sum in excess of that amount will make Mr. Bridgeman's stay in Jerusalem possible.

To insure the complete success of this new and gracious enterprise it would seem necessary that there be more generous giving on the part of those who have been loyal to this fund and general coöperation throughout the Church so that more parishes may see in this a worthy purpose upon which to center Good Friday Offerings.

In this issue Mr. Bridgeman gives some idea of his work and from time to time will acquaint readers of THE SPIRIT OF MISSIONS with its development. It is not a new conception of responsibility. "I think very highly of the native qualities of the Armenians as a race, as to intelligence and as to education," wrote a representative of the Board of Missions, reporting on conditions in the Near East. "They are sober, prudent, inquiring, have more common sense than genius, are industrious, better principled than some of the other eastern communities, peculiarly susceptible of religious impressions. Their great want is that of good teachers, well trained, and a system of education." This was written in 1848 by the Right Rev. Horatio Southgate, one of our great missionary heroes. Thus seventy-four years ago he urged that just such work as now is undertaken by Mr. Bridgeman be opened by this Church in Jerusalem.

At last this long-deferred hope is realized. The dream comes true as a result of appreciation by the Church

in America of the insistence of the foreign-born problem at home and of the necessity that the horizon of the Church be enlarged to meet this problem among the great Eastern Communions and their people in their home lands.

INFORMATION from China in this issue together with letters reaching the office as we go to press indicate that quieter times **Bishop Graves** have come. We all **Writes From** may rejoice that the **China** mission in Shanghai and Wusih and their vicinity has passed safely through troublous days and once more has evidenced a fine courage and a real capacity to serve.

St. Andrew's Hospital, at Wusih, and St. Luke's Hospital, at Shanghai, have rendered exceptional service. In March we told of the work at St. Luke's and in this issue learn from Mrs. Lee of the heroic effort being made at Wusih on behalf of the wounded and refugees.

The last message to reach the office of the magazine is from Bishop Graves and is dated February 2nd. This in itself is an editorial summary of the situation and we reprint it here:

"Things are momentarily quiet at Shanghai, but the great question of who is to rule in China is not in the least settled and until it is settled there will be no stable government, and no peace. The triumph of northern troops was greatly expedited by the few thousand Russians they have enrolled in their army. We are back in the Middle Ages with hired mercenaries and universal looting of everybody that the soldiers can get hold of. It is, of course, useless to tell people at home that the Chinese Republic is an utter farce because they think that the form of government that is good for them must necessarily be good out here, but if you will consider the extent of this country and then imagine these armies scattered about it and fighting among themselves, with

robber bands in between everywhere despoiling the people and carrying them off for ransom, you can imagine what the state of China is.

"Our people are safe and I am proud to say that all of them kept their heads and behaved most bravely. Men and women alike have been splendid."

THERE is a stress upon Japan and its problems in this issue highly reminiscent of those dramatic days in the fall of 1923, when **Japan Re-** from month to month **construction** we told of the tragedy that had befallen our Church enterprise in Tokyo. Every reader of the magazine, loyal to the great mission responsibility of the Church, will read gladly Dr. Wood's summary of progress toward completion of the rebuilding fund.

The Church-wide effort failed to produce the needed total but there is cause for deepest satisfaction that diocese after diocese has faced this task and by special appeals has contributed additional sums until with a reasonable, further spread of this movement there seems no reason to doubt that the whole program for Japan will be realized.

Pictorially, too, we help this good cause by showing progress in rebuilding churches and schools. St. Margaret's School is fortunate in having won the sponsorship of the Woman's Auxiliary. There is a real and growing interest in the campaign by which old gold and silver and many another article of value are finding their way into the melting pot or into glorified rummage sales, thus producing thousands of dollars toward the rebuilding fund.

Again pictures help the cause. We are able to show the temporary home occupied by the school and to suggest the beautiful site by the view stretching out from an open dormitory window.

As a local loyalty the Woman's Auxiliary in the diocese of New York is successfully completing the Delafield Memorial Fund which will build Holy Trinity Church.

Indeed, the future seems bright with the promise of swift rehabilitation in every phase of our stricken work.

The only need is that others shall see in Tokyo's need such opportunity for service as Pennsylvania, Maryland, Washington and New Jersey, and the Woman's Auxiliary, have seen.

THE whole Church may take justifiable pride in the successful effort made during this triennium by the

A Worthy Memorial to Bishop Tuttle Woman's Auxiliary to provide as a memorial to Bishop Tuttle two Church Houses for women workers, one

in New York City, the other on the campus of St. Augustine's School, Raleigh, North Carolina. In the pictorial section of this issue we present a bird's-eye view of the whole campus at St. Augustine's, and indicate the house formerly occupied by Dr. and Mrs. Hunter, which will give way to the Auxiliary's house of instruction for colored Church women.

The building is to be of first-class brick construction with accommodations for dean, matron and twenty students when the third floor is finished. The building will cost twenty-five thousand dollars, its equipment five thousand dollars, a total of thirty thousand dollars.

The Bishop Tuttle Memorial is the Woman's Auxiliary Special for 1922-1925. It is expected that the whole amount needed will be completed by May 1, when the fund is to be offered at corporate communions of the Auxiliary.

While this is the particular purpose served by presenting an airplane view of the campus at St. Augustine's, the picture as a whole has value as indicating the extent of this splendid institution, truly a monument to the zeal with which the Church, through the instrumentality of the American Church Institute for Negroes, is serving these people! The new Woman's Auxiliary unit adds effectiveness to a work that

already represents the highest possible ideals for the preparation of colored young people for genuine service.

IN addition to being the missionary magazine of the Church, responsible for bringing the work at home and abroad to general attention, **THE SPIRIT OF MISSIONS** is also the official publicity organ of the National Council and

In the Back of the Magazine from month to month brings from the departments of the Council to the Church latest news of their activities. To many this may be a commonplace but we venture to call attention this month in particular to the great volume of valuable matter which appears in the form of departmental reports.

The National Council itself has a story to tell. The Field Department comes with unusually important messages. The Missions Department sketches briefly its work, and Dr. Wood, the Executive Secretary, begins a series of notes from the monthly grist of his office under the caption "Across the Secretary's Desk." The Woman's Auxiliary presents exceptionally imperative information and, indeed, these pages bristle with just the sort of thing that the equipped Churchman and Churchwoman need to know if they are effectively to forward the whole program of their Church.

A day may come when material of this kind must have separate publication, bi-monthly perhaps, and thus reach the bishops and other clergy, the mission workers, and officials of organized groups within the Church, leaving **THE SPIRIT OF MISSIONS** free to fulfill its major responsibility, that is, as an inspirational and educational missionary magazine. For the present the two are one and we insert this word here to make sure that all who see and read the magazine will understand that the dynamic news of the Church comes to them each month between its covers, and that every line of it should be read.

Sanctuary of the Church's Mission

RISE heart! Thy Lord is risen!
Sing His praise
Without delays
Who takes thee by the hand, that thou likewise
With Him mayst rise;
That, as His Death calcined thee to dust,
His Life may make thee gold, and much more just!
—GEORGE HERBERT.



A Prayer for Easter Week

OMERCIFUL God, the Father of our Lord Jesus Christ, Who is the Resurrection and the Life, we beseech Thee to raise us from the Death of Sin unto the Life of Righteousness that we may have courage and power to tell abroad Thy love. Help us to pray reverently, to work diligently and to give liberally that the borders of Thy Kingdom may be enlarged, and the glories of Christ's Resurrection may be made known throughout the world. All this we ask in the name of Thy Son, our Lord. *Amen.*



WE pray: That it may please Thee to endue with Thy Holy Spirit all those who labour for Thee in distant lands, and to grant that by their preaching and living they may set forth Thy Holy Name;

We beseech Thee to hear us, good Lord.

That it may please Thee to fill with Thy Holy Spirit all native converts, that both by their life and conversation they may be witnesses for Thee amongst their fellow countrymen;

We beseech Thee to hear us, good Lord.

That it may please Thee to bless all schools and colleges, all hospitals and dispensaries, and those who are working amongst the women and the sick;

We beseech Thee to hear us, good Lord.

That it may please Thee to pour upon all Thy people the spirit of prayer and supplication, and incline them to the fuller consecration of their substance to Thy service;

We beseech Thee to hear us, good Lord.



OUR FATHER, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*



IN the exact sense of the word there is no science of prayer, as there is no science of love or of life; but prayer is not for that reason irrational, for the experiences of men through generations and through centuries warrant us in believing that things do happen in a world in which men pray as they do not happen when men do not pray. A science of prayer in the sense of a tracing of connection between prayer and result, we do not possess, perhaps never shall possess. But warrant for believing that prayer is a factor in making the world a better place to live, these human experiences give us.—
ERNEST D. BURTON, *The University of Chicago.*

The National Council

The National Council meets regularly five times a year. Its work is conducted and promoted through the Departments of Missions and Church Extension, Religious Education, Christian Social Service, Finance, Publicity and Field, and the Woman's Auxiliary. Under the Departments there are Divisions, Bureaus and Commissions.

All communications for the Council, or for any Department, Auxiliary Division, Bureau, Commission or officer should be addressed to the Church Missions House, 281 Fourth Ave., New York, N. Y.

All remittances should be made payable to Lewis B. Franklin, Treasurer.

Meeting of the National Council February 11-12, 1925

THE February meeting of the National Council held at the Church Missions House, New York, was what is known under the By-Laws as the annual meeting. The March issue of THE SPIRIT OF MISSIONS being the Lenten Offering Number, we were compelled to go to press so early that the account of the meeting of the Council had to be deferred until this issue.

At the celebration of the Holy Communion at the opening of the Council, the life, service and benefactions to the Church of His servants recently deceased were held in grateful remembrance. This included Mr. Parker L. Hall, Mr. Walter S. Schutz, Miss Mary O. Dickerson, Miss Frances A. L. Haven and Miss Mariana Townsend.

Bishop Gailor presided and announced in his opening address the receipt of a letter from Bishop Fiske telling of his complete recovery from his recent severe and long-continued illness.

A letter had also been received from Miss Tillotson, the editorial secretary of the Woman's Auxiliary, expressing her gratitude to the Council for the sympathy shown her in her illness.

The resignation of Mr. H. W. Atkinson, who has for nine months taken over the work of the Transportation Bureau in New York, was received with regret and appreciation for the work he had done, and the work of the Transportation Bureau was placed under the direction of the secretary of the Council. This means a saving of over \$4,500 over the amount heretofore spent in maintaining the office in Minneapolis, as the work will now be carried on without an increase in the office staff.

A special committee consisting of the Bishop of Virginia, Judge Parker of Massachusetts, and Mr. J. H. Pershing of Colorado, appointed to consider the matter of the enlargement of the powers of provinces, found it required much more deliberate consideration than could be given in the time

available at the Council meeting, and asked permission to report at the May meeting.

The Bishop of Virginia, at the request of Archdeacon Neve of Virginia, gave the Council an account of the Order of the Thousand Fold, a movement which is well known to many of our readers. The following resolution was adopted:

Resolved: That this Council has heard from the Bishop of Virginia an explanation of the movement inaugurated by Archdeacon Neve of Virginia and his friends in this work of prayer and that the Council is glad to give its approval and ask God's blessing upon its work.

The Advisory Committee on the Near East had before it a letter from His Grace, the Metropolitan Platon, appealing for aid for the support of refugee bishops at Karlovci, and for the work of the World Alliance for Promotion of Peace in the Churches. While the Council could not make an appropriation for this purpose, it approved an appeal by the Metropolitan to Church people for \$2,000 for the above purpose.

The many visitors to New York who have admired the architectural beauty of the entrance to the Church Missions House will regret to hear that the city has notified the Council that Fourth Avenue is to be widened five feet on each side. This will necessitate the remodeling of the entrance and the windows on each side and of course will involve considerable expense.

The Council suspended business on February 12 and stood for a space in honor of the memory of Abraham Lincoln, whose birthday was being commemorated.

Department of Finance: The Treasurer presented a preliminary report showing the financial operations for the year 1924. A complete report could not be made because

final reports from some of the distant districts have not yet been received. He estimated that the expenditures exceeded the income to the extent of about \$136,000. His report showed a decrease in receipts from the dioceses on program quotas of \$39,627.86 as compared with 1923, but an increase in income from all sources available for budget appropriations of \$35,005.49. The estimate of expenditures for 1924 showed an increase of about \$216,000 over 1923. But he reported that this increase was due wholly to the necessary normal and gradual increase of the missionary work in the several fields. The cost of administration showed a decrease. He reported that again the receipt of undesignated legacies, amounting to \$395,022.88, had saved the Council from a much larger deficit. This deficit of 1924, added to the accumulated deficit inherited by the Council, largely due to war conditions, will make the total deficit about \$1,000,000.

The Treasurer reported further that estimates made by the various dioceses, based upon the results of the recent Every-Member Canvass, indicated a small increase in the probable receipts from the dioceses in 1925. He estimated that the National Council will probably need \$400,000 in addition to the income now in sight from all sources to close the year 1925 with all current maintenance obligations met.

The whole financial situation was studied by a special committee and given prolonged consideration by the Council. As a result the officers of the Council were directed to take measures through the bishops of the various dioceses to see that an appeal be made to individuals for \$1,500,000 for the purpose of paying off the present indebtedness and closing the triennium without debt. An appeal was made to all the bishops to issue a call that during the whole Lenten season earnest prayer be made for the work of the Church at home and abroad and for the progress of the Kingdom.

Field Department: The recommendations of the Field Department regarding the Church Service League were discussed at much length and definite recommendations were unanimously adopted. This matter will be found in full on page 247.

The Associate Secretaries of the Field Department have been most valuable aids in the work. It was felt that it would be helpful to include a woman from each province in the list, and at the request of the department, the council appointed the following:

Province I, Miss Eva D. Corey, of Boston, Mass.; Province II, Mrs. Arthur S. Phelps, of Plainfield, N. J.; Province III, Mrs. Roger Walke, of Baltimore, Md.; Province IV, Mrs. J. B. Cranmer, of Wilmington, N. C.; Province V, Miss Elizabeth Matthews, of Glendale, Ohio; Province VII,

Mrs. C. S. Quin, of Houston, Texas; Province VIII, Mrs. William P. Remington, of Pendleton, Oregon.

The Right Rev. G. Ashton Oldham, D.D., Bishop Coadjutor of Albany, was elected a member of the Commission on Evangelism.

The Rev. Philip A. Easley, rector of St. Stephen's Church, Hollywood, California, was appointed an Associate Secretary. Word was received that the Rev. J. A. Schaad and the Rev. E. S. Willett had accepted their election as Associate Missioners of the Department.

The resignation of Mr. L. L. Gaillard, one of the General Secretaries of the department, was received with an expression of appreciation of his work and regret at its termination. The Rev. F. B. Bartlett, rector of St. Philip's Church, St. Louis, was appointed to fill Mr. Gaillard's place on the staff, and the hope was expressed that Mr. Bartlett would see his way to accept his appointment.

The Rev. R. W. Trapnell, rector of St. Andrew's Church, Wilmington, Delaware, who had served most acceptably as an Associate Secretary of the Field Department, found it necessary to resign, and his resignation was regretfully accepted.

The American Church Institute for Negroes reported the destruction by fire of the dormitory at Gaudet School, New Orleans, La. Some insurance was received toward this loss, but in order to rebuild an additional sum of \$9,000 is needed. The Field Department authorized the director of the American Church Institute for Negroes to appeal for special gifts from interested friends in such an amount.

Department of Christian Social Service: The Secretary called attention to the Fifth National Conference which opens on June 6 at Manitou, Colorado. [See page 229.]

The following resolution regarding Child Labor was adopted:

Whereas: This National Council recognizes that the differences of opinion in regard to the wisdom of a Federal Amendment as the proper way to correct the evils of Child Labor are beclouding the fact that there are forms and conditions of child labor which constitute a grave evil in our American life,

Therefore Be It Resolved: That this National Council urges upon all our Church people the immediate and continual duty of bringing home to the American conscience the Christian truth, that every child has a right to an adequate opportunity for educational development and self-expression; and of setting in motion every influence toward securing this right to the child by regulating and limiting, and so far as pos-

sible, eliminating, the industrial labor of children throughout the country.

Department of Missions: The Committee on Japan Building reported that it had authorized immediate erection of a classroom

building for St. Paul's Middle School, Tokyo, to cost not more than \$176,000 and the erection of a rectory in Japanese style on new property opposite Aoyama Palace in the same city to cost not more than \$5,000.

The Council adjourned to meet May 13.

Missions and Church Extension

John W. Wood, D.C.L., Secretary

Meeting of the Department of Missions

THE Department of Missions met as usual on the day preceding the Council meeting. The Executive Secretary presented Mrs. Charles R. Pancoast, who was elected an additional member of the department at the last council meeting. The Rev. Robert F. Lau, D.D., the new assistant secretary of the Foreign-Born Division, was also welcomed to the staff.

The Executive Council of the District of Porto Rico has opened up new work in the section of the city of Ponce called Canas. The work was started by the Rev. Philip D. Locke, clergyman in charge of the Church at Ponce. This was done without calling upon the National Council for any help whatever.

Through the splendid coöperation of the bishops of Maryland and Washington a campaign in the interest of the Japan Reconstruction Fund has been carried on in those two dioceses.

Bishop Graves of Shanghai has at last succeeded in purchasing land in Nanking upon which to erect a building for the Central Theological School of the Church in China. The school now has about thirty students, occupying an old rambling Chinese house owned by St. Paul's Church, Nanking, and needed by it for its parish work. Nearly all the instruction at the Nanking School is given in Chinese.

Mrs. Loaring Clark, chairman of the Committee on Literature for the Blind, made a most interesting report.

The edition of *A Selection of One Hundred Hymns* recently published, has met with the most cordial and gratifying approval. There is no doubt that this work has filled a very real need and it is regretted that the edition is exhausted. More letters of thanks and commendation have been received regarding this book than any of the other Braille publications. Through the generous gift of a member, this committee distributed at Christmas greetings and a calendar to our own blind and has received the promise of sufficient Easter Greetings in revised Braille to take care of the same persons.

The Committee has on its files the names of a large number of women who have vol-

unteered their services to transcribe into Braille any literature we may need for individual cases.

The National Committee for the Prevention of Blindness has reported that from 1920 to 1923 there was a decrease of blindness by 5,000 persons, because of prompt treatment and precautionary measures taken by health organizations and school officials. Over against this, the same committee announces that from September, 1923, to September, 1924, 4,456 men, women and children have been partially or totally blinded through accidents.

Several non-sectarian organizations are making an effort to place a radio set in the home of every blind person in our country.

The Sunday School Board of the Southern Baptist Church, having become interested in the blind, through data furnished by this committee, has appointed a Field Secretary and appropriated the sum of \$20,000 for its work amongst the blind this year.

The following recommendations of the committee were adopted:

1. Consideration of the advisability of publishing a larger number of any books it may in future emboss in order that they may be sold at cost price to persons desiring to buy them.

2. That a reprint of 100 copies of "A Selection of One Hundred Hymns" be made immediately.

3. That "The Sayings of Our Lord", a book of devotions, be transcribed into Braille and 250 copies embossed.

The following appointments to the distant mission fields were made:

Anking: Miss Lilliah Blake Pingree.
Hankow: Miss Margaret Gladys Hope Tetley.
Shanghai: Miss Elizabeth Roberts and Miss Mary Theodora Young.
Porto Rico: Mr. Frank D. Edmunds.

The resignation of Miss L. M. Montgomery, missionary in the Philippines, was accepted with regret and with an expression of appreciation of the excellent work done by Miss Montgomery while attached to St. Luke's Hospital, Manila.

Across the Secretary's Desk

BISHOP GRAVES writes frequently of the courageous bearing of all the members of the Shanghai mission in face of the difficulties and dangers resulting from the recent fighting and the still greater menace from defeated and leaderless soldiers. "Their attitude," he says, "has been simply splendid."

SO far \$232 has been received to help Bishop Graves meet the losses sustained by our Chinese workers at the hands of looting troops. Unfortunately that amount is not sufficient. The Chinese Christians in Shanghai are caring for the losses of their fellow Christians in the fighting area. So far they have raised nearly \$1,800 for this purpose. Such philanthropy as this is wholly the product of Christian work. It was absolutely unknown in the old days.

BISHOP GRAVES is also very anxious to make good some of the losses suffered by our hospitals. They have had to care for large numbers of wounded soldiers and have received practically nothing for this. They could not refuse to receive wounded men whose lives might be saved, or even dying men whose sufferings might be relieved. The number of soldiers crowding into the hospitals has crowded out the regular patients. So every hospital has not only failed to receive return for service rendered but has been prevented from earning its usual income.

IHAVE occasionally remarked that one of the essential qualifications for missionary service is a sense of humor. An illustration of the truth of this is given in the following letter from Dr. Claude M. Lee, of St. Andrew's Hospital, Wusih, to Bishop Graves. It was written in February in the midst of anxieties that would make most of us gray in a night. A good many Russians have been hired for service in the contending Chinese armies:

"We have seven Russians in the hospital and they don't like our food. One brought in half a bottle of brandy, a merry jag, and a long bayonet. I emptied out his bottle and cussed him in English, hoping all the time he would not stab me. So far from doing that he came to attention, saluted me, had a bath and a haircut, after sleeping off the jag, and now is real nice. I took his bayonet away from him and gave a receipt for it in case I might feel inclined to argue with him again."

NUMEROUS friends abroad have gently intimated to the secretary that a good

typewriter of standard make would be a most acceptable addition to the missionary equipment. What is a secretary to do when his typewriter fund is exhausted? Emphasis upon the necessity for sending only the standard machines to the mission field does not mean that there is any lack of appreciation of the offers of those who have expressed their willingness to send machines no longer manufactured. Even the best typewriter has an accident once in a while. That means new parts or repairs. It is impossible to secure either in the mission field for any machine but the standard models.

IN the course of the year, through the co-operation of the parish clergy and others, the officers of the Department of Missions have the privilege of speaking about the Church's Mission to many thousands of people in the aggregate. They value that privilege highly. They are ready to be of service as frequently as other duties permit. Limitations of time and expense make it difficult to accept single appointments in parts of the country most distant from New York. Whenever a useful itinerary can be arranged they are glad to consider it. Most of the officers have had the immense advantage of visiting the Church's mission fields, both in this country and abroad. So they speak from first-hand knowledge. At the same time they realize that they cannot always speak with that intimate and up-to-the-minute knowledge of particular features of the work which is the happy possession of the "missionary from the field". They cannot hope to take the missionary's place and relieve him of speaking so that he may really have a furlough. What they can do they are ready to do with a deep sense of privilege in the doing.

HOW often one is humbled by the example of others in making sacrifices for God's work. The other day a Baltimore lad of seventeen heard his rector tell of the need of the Church in Japan and the effort that is being made in the Diocese of Maryland to meet it. Shortly after he came to his rector to say that as he was unable to give much money, he had decided to give his most prized possession. It was a costly watch, inherited from his grandfather. He insisted that it should be sold and the proceeds added to the Japan Reconstruction Fund. Thank God for the idealism of youth! For the readiness of youth to make sacrifices for a great cause!

JOHN W. WOOD.

The Rev. Thomas Burgess, Secretary

Their Own Prayers

For the Foreign-Born and Their Children



The Free Sample Set

THE above advertisement appeared in all the Church Weeklies March 5. The cut is not the Free Sample Set. This Free Sample Set contains four of the Bilingual Prayer booklets, selected to show the prayers of people brought up in the Armenian, Eastern-Orthodox, Scandanavian, Lutheran and the Roman Catholic Churches.

It also contains free leaflets, including the attractive picture book, *Foreign-Born Americans*.

It is hoped that all interested and really desirous of reaching their foreign-born neighbors will grasp this opportunity and order the Free Sample Set. We therefore urge readers of this page to cut out, fill and mail to us the accompanying coupon.

USE OR COPY THIS COUPON

The Book Store

281 Fourth Ave., New York City.

Please send **Free Sample Set** of the publications of the Foreign-Born Americans Division.

Name

Address

Parish

Christian Social Service

The Rev. Charles N. Lathrop, Executive Secretary

The Graduate Study Plan for Clergy in Rural Work

THE minister in rural work is intelligent, inventive and versatile as well as consecrated. If not, he compromises his opportunities, or goes down in defeat. No other field requires higher qualifications.

But he does not remain intelligent and versatile by standing still. He has to keep abreast of his subject. He is always a student. As long as there are things to be learned about rural work, he continues to learn them.

And there are always new things. Communities change. Their attitudes change. Their problems change. New needs arise. And the rural church as part of the community is challenged to change with them, to answer new questions, to meet new conditions with new methods.

The rural clergyman knows this painfully well and is in a condition to appreciate being put in touch with those agencies which offer him a plan whereby he may keep abreast of his subject and obtain such practical instruction as will help him meet his problems.

There are certain summer schools for rural ministers conducted by state agricultural colleges or similar institutions. Their courses of study have been recommended by the Home Missions Council as being of especial value to the rural worker.

The programs vary somewhat from school to school, but in general the curriculum embraces these subjects: The social and economic life of the rural and village community, methods of church organization and work, religious education, organized play and recreation, farm and home problems. In certain schools other subjects are offered, as the church and industrial problems, race relationships, homiletics, Bible study and Church history.

The courses are full of meat. They are practical. They are scholarly. The regular members of the university faculties or specially selected instructors conduct them. The full facilities of the universities or other institutions are thrown open to us.

To take advantage of these opportunities in a helpful way means reasonably serious study on the part of the individual. The schools are conducted on the classroom principle, and daily reading is urged. While sufficient opportunity for recreation is given, and organized play is part of the regular course, the schools are in no sense Chautauquas or popular institutes. They offer a well balanced program of hard work and supervised recreation.

For a list of the schools or for other information write to the Secretary for Rural Work, 281 Fourth Avenue, New York, N. Y.

Priests, Ministers and Rabbis

THE stage is passing when spiritual leadership turns up its nose at the trained social worker, as being one hopelessly out of touch with things spiritual and concerned only with material things.

And by the same token, the stage is passing when the social worker ignores the vital contribution made by the Church.

An indication of the change is the number of conferences held recently between what one is tempted to call the two camps.

And now comes another conference, a most significant one, with which the Department of Christian Social Service is most happy to be associated.

The New York School of Social Work—a leading institution in its field—offers its faculty and its facilities for a ten-day conference with religious leaders, on the various problems of community life that are their common field.

The Roman Catholic Federal Council and Jewish authorities are behind this project, as is our own Church. Priests, ministers and

rabbis to the number of one hundred, will be enrolled for the course, which begins June 22 and ends July 3.

We are making plans to house our own clergy in one place so that we may have some time together on those tasks which are specifically ours, and then join in the program which is for all.

The mornings will be given up to discussion and studies under the following heads: Case work, child welfare, community problems, behavior problems, labor problems, racial problems.

The afternoons will be used in visiting the outstanding institutions in the fields under discussion.

The fee is small; the opportunity is big. We invite you to bring this to the attention of your rector. And we shall be pleased to receive inquiries and applications for registration. Address The Department of Christian Social Service, 281 Fourth Avenue, New York, N. Y.

Field Department

The Rev. R. Bland Mitchell, Executive Secretary

Action of The National Council Concerning the Commission of Church Service League

THE following was adopted by the Council, upon the advice of the Commission of the League, at its last meeting:

The Church Service League was the result of a recognized need for closer coöperation between the various societies or organizations doing Church work and the enlistment of those people not working anywhere.

Almost coincident with the inauguration of the League, the Church adopted the Nation-Wide Campaign Movement.

The basic principle of this movement was the mobilization of the entire man-power and woman-power of the Church to accomplish her Mission.

A conflict not of aims or principles and not to any large extent of methods but chiefly of names has resulted.

The formation of the National Council was quickly followed by the organization of Diocesan Councils and naturally there followed the formation of Parish Councils.

These Councils were charged with promoting the Missionary Educational and Social Service work of the Church in the Five Fields of Service.

This is the work for which the Church Service League exists.

The Diocesan and Parish Councils are part of the official organization of the Church.

Therefore, be it

Resolved: That in the interest of better understanding and the hastening of the day when the Church's powers may be effectively mobilized for service, we recommend:

Parochial

(1) That the Field Department be instructed by the National Council to reinforce its present efforts in recommending parish organization in line with the new order of things in the Church, embodying the principles of coördination and coöperation in bringing the service of the whole membership of the Church to bear upon the Church's whole task.

(2) That a parish so organized for service, having one Parish Council adequately representative of all the agen-

cies and forces of the parish, and, through its several departments, carrying out an annual program of service in the Five Fields in the execution of which coördinated effort is made to enlist the full membership of the parish in prayer, study and service, is fulfilling the ideals and principles of the Church Service League.

(3) That all of the agencies in the parish should share in the responsibility for working out ways of coöperation with each other in order that they may contribute towards the united Parish Program.

(4) That the Parish Council, through its several departments, should correlate its efforts with the corresponding departments of the diocese and General Church.

(5) That the Field Department issue such printed matter as will tend to make the foregoing principles and suggestions clear to the Church.

(6) That the Field Department issue now and at future times, as need may arise, a pamphlet of "Suggestions for Service in the Five Fields" for the assistance of parishes in formulating their annual programs.

Diocesan

(7) That it be recommended to those dioceses having the Diocesan Council form of organization that any federation of National or Diocesan organizations within the diocese take the form of a commission under the Diocesan Field Department whose duty should be to promote mutual understanding, coöperation and coördination of effort among those agencies and to offer such suggestions and plans to the Field Department as may serve to bring into the active work of the Kingdom all the men and women of the diocese; and that the chairman of this commission be ex-officio a member of the Field Department.

(8) That it be recommended to those dioceses not having the Diocesan Council form of organization that a commission as outlined above be formed and preferably be made a commission of the Diocesan Convention until such time as the diocese may adopt the council

form of organization and assign the commission to its Field Department.

(9) That each Diocesan Field Department be urged to call annually, at the time of the Diocesan Conference or at other convenient time, a convention of representatives of the lay activities of the diocese, the representatives to be chosen by the Parish Councils in those parishes where the council form of organization exists, or in such other way as the rector may determine.

(10) That nothing in these recommendations shall be construed as intending to discredit or discontinue the Church Service League in those dioceses and parishes where the League is already established and successful in fulfilling the ideals and principles of the League; nor to prohibit the adoption of the same in the future by any diocese or parish which desires to use it.

National

(11) That the Commission on the Church Service League of the Field Department be discharged and that the Field Department of the National Council be instructed to continue the contact with the field which this commission has had as a clearing house for information and counsel on parish organization and avenues of service in and through the parish.

(12) That a "Commission of Coöperating Agencies" under the Field Department be created for the purpose of further developing the spirit of coöperation and mutual understanding which has been achieved in the past few years, and to make such suggestions to the Field Department as the commission believes will help to enlist the sympathy and support of every member of the Church for the Mission of the Church.

(13) That this commission consist of a representative of each of the following organizations:

Woman's Auxiliary, Girls' Friendly Society, Church Periodical Club, Daughters of the King, Church Mission of Help, Guild of St. Barnabas for Nurses, Churchwomen's League for Patriotic Service, Brotherhood of St. Andrew, Seamen's Church Institute of America, Associated Vestries, Layreaders' League, Men's Clubs, and such other organizations as may from time to time be developed, of which commission the vice-president of the National Council and the executive secretary of the Field Department shall be members ex-officio; and that the chairman of the commission be elected a member of the Field Department.

(14) That the Field Department provide triennially, at the time of General Convention or at other convenient time, for a conference of representatives of the lay activities of the Church, the representatives to be chosen by the diocesan councils in those dioceses where the council form of organization exists, or in such other way as the bishop may determine.

Previous to the meeting of the Council the Commission had an open meeting for all people interested in the future policy toward the Church Service League. In addition to the members of the Commission and other visitors, the following were present:

Miss Eva Corey, Massachusetts, Mrs. Kingman Robins, Western New York, Mrs. M. C. Adams, Pittsburgh, Mrs. Tappan, New Jersey, Mrs. Lamonte, New Jersey, Mrs. Arthur D. Story, Newark, Miss E. Matthews, Southern Ohio, Miss Nannie H. Winston, Louisville, Mrs. Shoemaker, Maryland, Mrs. Roger A. Walke, Maryland.

As a result of the discussion the following resolution, presented by Mrs. Walke, was unanimously adopted, the members of the Commission not voting:

Resolved: That this meeting asks the Field Department to present an affirmative statement, **FIRST**, on the importance of organizing the parish for service through a coöperative movement of men, women, young people and children. **SECOND**, in the importance of one parish council and a parish program covering the five fields of service in which every member of the parish may be enlisted in some form of work along the lines emphasized and successfully applied in many places by the Church Service League. **THIRD**, in permission of the optional use of the name—Church Service League. **FOURTH**, it suggests that the Field Department send a request to Church Service Leagues, Woman's Auxiliary Branches, Girls' Friendly Societies, etc., to take part in developing this coöperative movement.

The Woman's Auxiliary presented the following resolution which was adopted and reported by the Field Department to the National Council:

Whereas, The Woman's Auxiliary took the initiative in joining with the other National Woman's Organizations in forming the Church Service League, and

Whereas, The Woman's Auxiliary in two triennial meetings pledged its support of and coöperation in the development of the League, therefore, be it

Resolved: That the Executive Board

THE NATIONAL COUNCIL

of the Woman's Auxiliary places itself on record concerning the Church Service League as follows:

1—We stand behind the Field Department in the effort to organize the parish for service through a coöperative movement of men, women and children.

2—We believe in one parish council and in a parish program covering the Five Fields of Service in which every member of the parish may be enlisted in some form of work.

3—We believe that since this movement in fellowship, coöperation and unity has been functioning in various places as the Church Service League that the optional use of the name be approved wherever it is so desired.

At its meeting on February 11, 1924, the National Council adopted the following:

Resolved: That the foregoing recom-

mendations of the Commission on the Church Service League of the Field Department having been approved by the Field Department, are hereby adopted.

Further Resolved: That in discharging the Commission on the Church Service League, the Council desires to express its deep thanks to the Commission and its appreciation of the work it has done in furthering the ideals of coöperation and service in the Church; and desires to assure the Commission of its intention to conserve and advance these ideals by charging the Field Department with the vigorous prosecution of the same, and by creating the Commission of Coöperating Agencies to foster that spirit of understanding and coöperation among the constituent organizations which has characterized their work these past few years.

Speakers' Bureau

Miss Jean W. Underhill, in Charge

FOLLOWING is a list of missionaries now in this country who are available for speaking engagements.

It is hoped that, so far as possible, provision will be made for the travel expenses of the speakers.

The secretaries of the various departments are always ready, so far as possible, to respond to requests to speak upon the work of the Church. Address each officer personally at 281 Fourth avenue, New York City. For names see page 254.

Requests for the services of speakers, except Department Secretaries, should be addressed to Speakers' Bureau, 281 Fourth avenue, New York City.

ALASKA

Miss Susan E. Smith (Province 4).
Miss Alice Wright (Province 5).

CHINA

The Rev. F. G. Deis and Mrs. Deis (Province 5).

Prof. C. F. Remer, Ph. D. (Province 1).
Rev. and Mrs. Paul Maslin (Province 8).
Dr. C. S. F. Lincoln (Provinces 1 and 2).
Miss Lucy Kent (Province 2).
Prof. J. A. Ely (Province 2).
Rev. J. S. Tsang (Province 1).

CUBA

The Rev. W. W. Steel (Province 3).

JAPAN

Bishop H. St. G. Tucker (Province 3).
Rev. J. H. Lloyd (Province 3).
Miss Gladys V. Gray (Province 2).

MEXICO

Miss Martha Bullitt (Province 2).
Mrs. Charles H. Boynton (Province 2).

NEGRO

Archdeacon Russell (Province 3).
Rev. S. W. Grice (Province 3).

PORTO RICO

Rev. J. W. Denness Cooper (Province 2).

Religious Education

Executive Secretary

The Birthday Thank Offering—How Great Will It Be?

SUNDAY, October 11, 1925, will be a memorable day for the boys and girls of the Church. This is the day set for the service for the presentation of their Birthday Thank Offering at General Convention in New Orleans.

What a gathering it would be if every donor to the offering could be present at the service! From the East and from the

West, from the North and from the South, thousands of boys and girls would come. Though this is impossible, each boy and girl may have his part in the service through his own representative who will present the offering of his diocese or district.

Perhaps there are some persons who have never heard of this offering and so have not taken part in it.

The Birthday Thank Offering is a money offering made by the boys and girls, young people, officers and teachers, of the Church School. It is "Birthday" because the offering of each individual is given on the Sunday nearest his birthday, or on Whitsunday, the birthday of the Church; it is "Thank Offering" in grateful recognition of God's loving protection and care during the year that has passed. The amount given is usually a number of either cents, nickels, dimes or dollars corresponding to the number of the giver's years.

This is how it came about: In Detroit, at General Convention in 1919, the Junior Auxiliary was separated from the Woman's Auxiliary and merged into the Church School Service League, when, in place of the United Thank Offering, it was resolved that there should be a general Birthday Thank Offering for all the boys and girls of the Church.

It was proposed that during each Triennial a special need chosen because of its appeal to young people should be presented to the Church Schools as the objective for their offering. This plan was authorized by the Department of Religious Education in October, 1920.

The first Triennial offering was used to provide a new launch, the *Pelican II*, for Bishop Rowe and his work in Alaska. The sum of \$8126.00 was presented at a great service in Portland, enough to pay for the launch and to help in its upkeep.

The Department of Religious Education authorized the Commission on the Church School Service League to select the objective for the Birthday Thank Offering for the Triennial 1922-25. The Commission, upon the recommendation of the Church School Service League leaders' meeting in Portland, selected Liberia as the field of endeavor. It is a long way from the ices of Alaska to the jungles of Africa.

Bishop Overs of Liberia needs schools. He tells us that there are 400,000 children in Liberia without school privileges, living in 600 native towns where no Christian teacher ever goes. The Episcopal Church has thirty boarding schools which are both school and home for nearly 1,000 boys and girls.

The boys and girls of the Church in America have splendid educational advantages. Is there any better way of expressing thankfulness for these advantages than by helping to strengthen the educational work of Liberia through the erection of a Christian School?

The Birthday Thank Offering is to be used to build a Christian school for boys. It will be in the midst of the African jungle, near Fortsville, a native village at the foot of the Bassa Mountains.

The school has already been named "The Overs School" in honor of Liberia's bishop. The building will have a large schoolroom and chapel on the first floor, with dormitories and teachers' rooms on the second floor.

The Offering will also furnish the chapel and building. The balance will be used for the endowment of school work in Liberia.

Bishop Overs says: "One can no more measure the influence of such a work educationally and religiously on the Bassa tribe of that section than one can measure the influence of the sun in its action upon Nature."

Are there any boys or girls, teachers or officers of the Church School who have not already made their offering to help build the Overs School?

It is not too late. Whitsunday will be the opportunity. Shall we make this a full and complete gift so that the Overs School will truly be the "Birthday Thank Offering" School in Liberia?

FRANCES H. WITHERS.

Woman's Auxiliary

Miss Grace Lindley, Executive Secretary

Meeting of the Executive Board

THE Executive Board of the Woman's Auxiliary met in the Church Missions House on February 6, 7 and 9. The meeting was preceded each morning by a celebration of the Holy Communion.

The most important matters that came up for discussion on the agenda were *The Message*, *Finance*, *Peace* and the *Church Service League*.

The Message: In the message sent by the members of the Executive Board to the National Council at its October meeting the

members expressed themselves as being deeply concerned over the grave financial situation facing the Church, and even more concerned by the probable cause than by the possible effect of the situation upon the program of the Church. Believing that the apathy of many Church members is due to failure to use the power of Christ to meet the needs of the world today, the members of the Executive Board felt that they could render no greater service to the Church than by dedicating themselves anew to Christ and

THE NATIONAL COUNCIL

to use every effort to awaken the women of the Church to such a conception of Christ that they might all become more effective instruments of His power in the accomplishment of His purpose for the world.

In order that the message sent to the National Council may be fully realized it was suggested that the Triennial be the first objective of the Message and that it be made the central theme of the Triennial, its aim being to reveal "the power of Christian conviction." And in order that Church women may begin to prepare themselves it was further suggested that they undertake a personal study of the Gospels between now and the Triennial meeting in October. To help with the preparation a very excellent leaflet has been prepared by Mrs. Kingman N. Robins, called **Learning to Know Jesus Christ Through a Study of the Gospels**. The leaflet is W. A. 40 and can be secured in any quantity from the Church Missions House.

It is hoped from this quiet personal study of the Gospels that the women of the Church may come to know our Lord better personally. The suggestions in the leaflet are: If you want Jesus Christ to be more real to you, to understand Him more fully, to let Him help you more definitely in your everyday living—read and study the Gospels by yourself quietly and thoughtfully, seeking to know Him as your companion, your critic, your co-worker. Look out through His eyes as He moved about among men; try to enter into His experience as if you had been present, finally standing in the shadow of the Cross with Him, not facing it, but at His side. In this way you will begin to know Him and let Him face you, looking into your eyes—let Him talk to you in each word which He spoke in the Gospels, loving you, healing you, encouraging you, revealing Himself to you, forgiving you, refreshing you, challenging you—Take His yoke upon you, do His tasks, carry forward His purpose for your own life and for the world, adopting as your own, His way of life. He will mean everything to you, you will bring joy to His heart, and know the reality of peace.

Since the Board met letters have been sent by Miss Lindley to diocesan boards, and members of the Executive Board have already been meeting with groups of women and explaining the Message in detail.

Finance: In making the suggestions for the financial policy the committee appointed for the purpose had three things in mind (1) that the Woman's Auxiliary is auxiliary to the National Council and therefore its financial policy should be in harmony with the plans of the National Council; (2) that the dominant purpose of the Auxiliary is to disseminate knowledge of and awaken interest in the Mission Christ entrusted to His

Church. The members of the Woman's Auxiliary after having done their full share as parishioners for the Church's program can as a national organization give important assistance to the work of the National Council.

1. By holding themselves ready to meet special needs as occasion may require.

2. By pledging continued adherence to the partnership principle, whereby the diocesan needs and the national needs are being presented to the people of the diocese as a common enterprise. In order that this partnership between the dioceses and the National Council may be made more effective, the Auxiliary calls upon its members to use their utmost influence to the end that advance work projects may be eliminated from maintenance budgets, and that the principles of proportionate division of funds between the dioceses and the National Council be practiced with scrupulous care.

With these ideas in mind the committee offers the following suggestions which will be presented at the next Triennial:

1. (a) That the Woman's Auxiliary pledges itself to cooperate in helping the diocese in meeting its quota for the work of the general Church.

(b) That the Woman's Auxiliary assist the dioceses in the advance work of the program assigned each diocese.

(c) That the Woman's Auxiliary, instead of assuming a National Special outside the Program, make a corporate gift during the next Triennium of approximately \$100,000 for advance work in the field included in the next Program.

2. That the Auxiliary use every effort to see that the subject of stewardship be incorporated each year in the diocesan Program of Education.

3. That the status of the United Thank Offering shall in no way be affected by this suggested policy.

4. That the close relationship of the Auxiliary and the National Council be considered and proper officials consulted if and when Auxiliaries desire to erect memorials in the mission field.

Peace: The consideration of Peace also resulted in suggestions for immediate action and action to be considered at the Triennial. The following are for immediate action:

(1) In all mission study classes make Peace an underlying aim with special reference to good will between the Orient and the United States.

(2) Form discussion and reading groups to create intelligent and sympathetic understanding of international conditions.

THE SPIRIT OF MISSIONS

For this purpose the Committee recommends *The Search for Peace*, by Laura F. Boyer, price 25c, at The Book Store, 281 Fourth Avenue, New York City.

(3) Get into touch with the great international movements toward world peace such as

The American Peace Award, 565 Fifth Avenue, New York.

World Alliance for International Friendship, 70 Fifth Avenue, New York City.

World Peace Foundation, 40 Mt. Vernon Street, Boston, Mass.

Federal Council of Churches, Commission on International Justice and Good Will, 105 East Twenty-second Street, New York City.

Learn their aims and methods, find out where you can help most effectively, and take active part in such efforts for peace.

(4) Either as Auxiliary branches or as individual church members, support the proposed legislation toward friendly foreign and inter-racial relations.

As an immediate step to this end use every influence possible toward promoting the entrance of this country into the Permanent Court.

(5) Help to bring about a new feeling in World Relations in our Sunday Schools and day schools, public and private, so that children may begin there to learn the great truths of world friendship and coöperation.

Approach the subject through Boards of Education and Parent Teachers' Associations and endeavor to create a public opinion demanding greater emphasis on achievements which have benefited the world in fields of art, literature, science and religion.

Above all let the women of the Church bring to bear upon this problem the immeasurable spiritual force of prayer in some such way as

(a) Special Day of Intercession, when continuous prayer may be offered for our own people and for the nations of the world, that all may be led into the way of Peace and Brotherhood.

(b) The use of special collects at meetings and in daily private prayer.

The following resolution will be presented at the Triennial:

Resolved: That the delegates to the Triennial of 1925, assembled in New Orleans, place on record our conviction that war is contrary to the teachings of Jesus Christ, our Lord, and that the causes of war are

ignorance, prejudice, selfishness and greed, which must be uprooted from the hearts of men.

We, therefore, pledge ourselves to carry out and construct programs of education for peace, and to use our best efforts and our strongest influence toward the promotion of international and inter-racial good will.

The Church Service League: In view of the opinions expressed concerning the Church Service League at the Diocesan Executive Officers' Conference in Highland Park, Illinois, last January, and the statement made by the National Council, the following resolution was passed by the Executive Board of the Woman's Auxiliary:

(1) We stand behind the Field Department in the effort to organize the Parish for service through a coöperative movement of men, women and children.

(2) We believe in one parish council and in a parish program covering the Five Fields of Service in which every member of the parish may be enlisted in some form of work.

(3) We believe that since this movement in fellowship, coöperation and unity has been functioning in various places as the Church Service League the optional use of the name be approved wherever it is so desired.

Notice for the Officers of the Woman's Auxiliary

A CONFERENCE for parochial and diocesan officers of the Woman's Auxiliary will be held in Taylor Hall, Racine, Wisconsin, from the evening of April 14 to the afternoon of April 17. This meeting will be of great importance as the subjects to be considered are largely matters that are to come before the Triennial meeting in New Orleans. We expect that Mrs. Butler of Chicago, Miss Matthews of Southern Ohio; Mrs. Robins, of Western New York, and Miss Winston, of Kentucky, all members of the Executive Board, and other officers from the dioceses of Chicago and Milwaukee, will supply the leadership.

It is earnestly hoped that there will be a good attendance as this marks the opening of Taylor Hall for 1925.

The conference rate is \$2.75 a day. For other information and registration address Mrs. George Biller, 281 Fourth avenue, New York, N. Y., until March 30, after that at Taylor Hall, Racine, Wisconsin.

The Officers' Conference in February

THE Officers' Conference met in the Church Missions House on the morning of February 19. The Holy Communion was celebrated in the chapel at 10 a. m. There was an unusually large attendance and the following dioceses were represented: Long Island, Mississippi, Newark, New Jersey, New York, North Carolina, North Dakota, Rhode Island.

Miss Lindley opened the meeting with prayer and then spoke of the Message which had been considered at the last two executive board meetings. Miss Lindley said that she and the members of the Board felt that they were just at the beginning of something that will mean a great deal in definite results and spiritual development. A more detailed explanation of the Message is given in this issue of THE SPIRIT OF MISSIONS.

Miss Lindley then made the following announcement. It is expected that the House for the Training of Colored Women as Church Workers will open at Raleigh, North Carolina, next autumn.

Mrs. Boynton spoke briefly on the gold and silver offering for Japan undertaken by the dioceses of Newark, Long Island, Western New York and New York, the idea being taken from the diocese of Pennsylvania.

The subject of the Conference, *International Relationships of the Women's Auxiliary*, was then considered and the suggestions given will be found under the report of the February Executive Board meeting. Miss Boyers' book, *The Search for Peace*, will be found invaluable to leaders on this subject.

Mrs. Helen H. Moorhead, Secretary of the Foreign Policy Association, Sub-Committee on Traffic in Opium, spoke most interestingly on the opium situation and the problem of smoking opium and drugs, and suggested that Churchmen urge and talk for the ratification of the Board of Control which is pledged to cut down the manufacture of raw opium into drugs.

The Emery Room

A RESOLUTION was passed at the Portland Triennial which designated funds to provide an attractive and restful room for the benefit of missionaries. The place selected for the purpose is on the second floor of the Church Missions House, which was the original and only space that the Woman's Auxiliary occupied at headquarters for a number of years. It is a spot hallowed by sacred memories, for it was here that Miss Julia C. Emery greeted more returning mis-

sionaries and encouraged more outgoing ones than any other woman has ever done in our branch of the Church in this country.

The Emery Room was formally opened on December 8, 1924, and weekly teas for missionaries have been served by members of the Woman's Auxiliary from the dioceses of Long Island, New York, Newark and New Jersey.

For the benefit of those who have not seen the room, the following description is given: The walls are a deep cream color, the curtains are of brown theatrical gauze and the valance and side curtains of orange silesia. The large rug covering most of the floor is a plain taupe and the sofa and upholstered chairs are also covered in taupe with orange bindings. There are two large tables, one for magazines and one for writing, and the writing sets are brilliant orange imitation lacquer. There are four different types of lamps, all of which have shades with orange predominating. One end of the room has a telephone booth, coat closet, closed-in sink and cupboards and shelves for china and books. There is a charming tea table with a tea service, also orange. The room is cut off from the office by large brown screens which seem to give plenty of privacy. A beautiful portrait of Miss Emery, painted by her sister, the late Miss Helen Emery, hangs on the wall.

The April Conference

The Officers' Conference will be held as usual in the Church Missions House on April 16. The Holy Communion will be celebrated in the Chapel preceding the Conference, which begins at 10:30 o'clock. The subject to be considered is Triennial Plans. As this is the last conference of the season, it is hoped that we may have a good attendance.

MANY of the stories in this issue of "The Spirit of Missions" are of absorbing interest to the members of The Woman's Auxiliary and to all Churchwomen. The reconstruction of St. Margaret's School, Tokyo, the Silver Anniversary of Mary E. Wood, U.T.O., the account of the National Center for Devotion and Conference, and others, make a special appeal to women.

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